

AN
ESSAY
UPON THE
WORKS
OF

Creation and Providence:

BEING AN

Introductory Discourse

TO THE

History of Remarkable Providences,

Now preparing for the Press.

To which is added a

FURTHER SPECIMEN
of the said WORK:

AS ALSO

Meditations upon the Beauty of Holiness.

By *William Turner* M. A. and Vicar of *Walberton*
in *Sussex*,

*The Heavens declare the Glory of God, and the Firmament
sheweth his Handy Work. Psalm 19. 1.*

LONDON, Printed for *John Dunton*, at
the Raven in *Fleet-street*, and are also sold by *Edm.
Richardson* near the *Poultry Church*. 1695.



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To the Worshipful

JAMES BUTLER

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Patcham in Suffex, Esq;

AND HIS

Virtuous Consort.

Sir and Madam,

MY Design is not to offer
you here any *Flattering*
Encomium, but to acknowledge
a Score that I have run upon
in your Books for some time;
to make a little Apology for
the seeming negligence and for-

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The Dedication.

getfulness I have been guilty of : And this I the rather do, because you will guess by these Presents, not only that *I am alive*, but the Favours you have sometime shewed me are *alive* in my thoughts too : Only my self lie *half-buried* in Cares and Books ; so that I want leisure to pay my Debts and Devoirs in due time and manner ; and faculty to do it in due measure. Be pleased to contemplate a little while with me here the *Beauty of the Outward Parts of Heaven*, and thence make conjecture at the Wisdom of Him that made the World, and the Provision He hath made in the Highest Heavens, for all that Love and Obey Him in Truth. This is but a Harbinger for a more *Compleat History of Divine Providence*, designed e're long for the Press. It cannot be improper
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The Dedication.

certainly to *Ascend Pisgah* by degrees ; (we may see the Outward Skirts of Heaven from the Foot of the Mount. When we can get to the Top, our desire is to take a prospect of the whole *Hemisphere* ; to leave the Stars, whilst we make enquiry after all the *Invisible Host* of the Middle Region, that are employed about us either as Friends or Enemies. The *God of Heaven* make your Graces shine more and more in the mean time, that they may outshine and outlast the *Stars*, and you your selves be fixed in their room for ever ; so pray I for you, pray you so for,

Worshipful Sir

and

Worthy Madam,

Your Obligated Servant,

W. T.

TO THE
READERS.

SIRS,

TIS the Prerogative of Human Nature, that we have not only a Lofty Figure and Visage, but Intellectuals too, far superiour to all the Bruitish kind; And this Endowment bestowed upon us by Him that made us, for very Wise and Good Ends: Not to be more ingeniously Wicked and Dishonest; to immerge our selves deeper in the Concerns and Pleasures of a Material and Sensual World; but to live Above it. My Design is to

To the Readers.

climb a Jacob's Ladder, to satisfy a little the Curiosity of my Nature, to inform my self first of all; and then my Fellows (so far as soberly and modestly I may) with all the Phenomena of the Etherial Region: To acquaint my self and others with the Outward Face of Heaven first of all, and all the Visible Furniture of the Outward Court: Those Glorious Spangles of Stars and Planets, those Fiery Meteors, and other Strange Exhalations and Vapours, that occur to our Senses and common Observations.

*And this not for Bare Contemplation only; but with a Design to make as Natural, Genuine and Reasonable Deductions for Practice, as possible. This is all I aim at in this Treatise; but with a full purpose (if it please God to spare my Life and Health) to make a New Survey ere long of that Spiritual
and*

To the Readers.

and Invisible World, where those
Dii Medioxami, Intermediate A-
gents are employed, as Reporters and
Transporters, Monitors, Couriers, Ap-
paritors, Guardians, Adversaries, be-
tween This and the other World.
For certainly 'tis lawful, whilst we
live here, to peep out of our Pri-
son, and take acquaintance, in what
degree lawfully we can, with Angels
and Naked Spirits. Upon the score
of our Kindred and Alliance to them,
and Concernment with them, we are
obliged so far; we must do it, or
we are not only Disingenuous, but blind
to our own Interest. And why doth
the Almighty use so frequently and re-
markably in the World those Intelli-
gent and Spiritual Ministers in the
Exercise of his Providence, if we
might not enquire after them, and
take acquaintance with them. Is He
ashamed of his Spiritual Train and
Family? Or are they so mighty strange
and

To the Readers.

and foreign to our Natures, or so very far above us, that we must run away like People Afrighted out of our Wits, to hide from all such Apparitions in Corners of Thick Darkness! But why should we be so ungrateful to those Angelical Creatures, as to suppress all those Occurrences of History, all those conspicuous Remarks of the Divine Providence, wherein their Footsteps are plainly visible, not only to their Grief and Dishonour, but to the Great Encouragement of Atheism and Infidelity in the World. Thus far, I humbly conceive, we may safely climb Our Scala Coeli; to the Veil that interposeth between us and the Inner Court; to the Gate of the New Jerusalem; and no farther. The Lord Guide us, the Angels Guard us in all our ways, till we are got safe into that place, where we shall be satisfied with Glories, which now we little know or

To the Readers.

*comprehend, where we shall be sweetly
surprized, and bravely entertained
with Joyous Company and Glorious
Objects, and Tread not only the
Moon, but all the Starry Globes
under our Feet for evermore, Amen.*

Your Servant in all

Christian Offices,

W. T.

A N

T H E

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U P O N T H E
W O R K S
O F
Creation and Providence.

IN my Contemplation of this Subject, my Design is to take measure by the Sublimity of Our Aspect and the Excellency of the Object ; for the Order and Method of my Thoughts. Both these seem naturally disposed to determine my Choice of the Heavens and Heavenly Bodies, and the Appurtenances that are more nearly related to them, and depend upon them, for the Subject of my present Discourse ; leaving this Globe of Earth, the very Sediment of the
Cre-

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Creation, and the most Dreggy Part of the World, for my future Thoughts and Meditations. And because in all our Disquisitions and Actions, we ought to propound to our selves, for our main End, the Glory of God, I shall consider,

I. The Greatness of the Heavens.

II. The Quality of them.

III. Their Scituation.

IV. The Stars and Planets.

V. Other Inferior Appurtenances, Comets, Thunder and Lightning, Air and Winds, Storms and Tempests, Hail, Rain, Snow and Frosts, Extraordinary Signs and Apparitions, &c.

VI. The Continuation of them.

VII. Their Extensiveness and Universality.

And Lastly, Because amongst all these the Sun is the most Admirable, most Conspicuous, most Glorious Body, I shall Assign a particular Meditation upon This Great and Excellent Luminary by it self.
But

of Creation and Providence. 3

But so I shall manage my Discourse from the Beginning to the End, as to intermix it all along with Practical Remarks and Inferences ; as accounting it (beneath a Christian especially) but a poor Exercise to expend our Best Thoughts upon Barren Speculations.

C H A P. I.

Of the Greatness of the Heavens.

1. **T**HEN I shall consider the Greatness of the Heavens. By the Heavens, I mean not the Supreme Imperial Part, not the Seat of the Blessed, which is out of sight, and the reach of Human Sense, but the outward, lower invisible parts of the Heavenly Orbs ; those parts which may be seen : And how great these are you cannot expect, that we should be able certainly to tell you ; they are very great, that we all know ; so vast, that they comprehend within the cavity of them the whole Universe, besides all the Earth, Seas, Air, and every thing that belongs to them. Astronomers say, the *Primum*

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Mobile

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Mobile is 1960 times bigger than the *Earth*; whatever 'tis, the magnitude is wonderful, past our fathom, and enough to fill us with the admiration of *Him that made it.*

C H A P. II.

Of the Quality of the Heavens.

OF such a subtile, diaphinous nature, that it will not terminate our sight; a man may see through it, if the distance did not hinder; more *thin and perspicuous* than the Air it self, clearer than the Chrystal, or the finest Glasse, *Ezek. 1. 22. Rev. 21. 11. Rev. 4. 6.* So *immutable*, that for near upon 6000 years it hath not been impaired, or decayed, or altered with continual exercise and motion. *Every thing here below the Moon is subject to change:* The outward and courser Arches of the Heavens suffer no damage; even Stones and Monuments, in this lower World, die with age: The Posts and Pillars, the outward Scaffold of the World above, is in its own nature, by the Law
of

of Creation and Providence. 5

of the Supream Architect, *immortal*, I mean so, that no creature can endamage them, till the God that made them, forbid them to be any more.

The nearer to God and Heaven, the more pure, firm and lasting the Constitution of the Creature is.

If the Outward Heavens are such, *what is the Seat of the Blessed*, which (if terminated in any place) lies beyond them! What are the Angels that tread that Floor, those Arches under Feet! What is God Himself, that made them, and looks after them!

The *FIGURE* also is very Wonderful: So vastly Great, and yet exactly Round: Without any Unevennesses, or Angles and Turnings; of a perfect Circular Figure. *Circulus* (said the Philosophers) *est Divinum quid*. And the *Egyptians* pourtrayed one of their Divinities (named *Kneph*) as a Beautiful Man, with Feathers on his Head, a Girdle, and a Scepter in his Hand, with an Egg, (the Hieroglyphick of the World) proceeding out of his Mouth. And some of them did adore the Circle of the Heavens, as an expression of his Power and Perfections. And 'tis true, there is no Figure so capacious as the Round One; because (as I said) it ad-

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mits no corners, no unevenness, &c. Nor is there any Being so perfect as God, without any Infirmary or Defect. *How great then in Power and Wisdom must this God be, that stretched out the Heavens like a Round Canopy, and hung it over this lower World, in so exact and Circular a Figure, that no inequality can be found in it !*

C H A P. III.

Of the Scituation of the Heavens.

ALL this Great Body, hung with an Innumerable Number of Stars and Planets; (*each Body big enough to make a World of*), all this hung upon Nothing ; no Material Arches, no visible Pillars to support it ! Nothing but the Power of him that made it. It surpasses Humane Skill, the Wit of all Men in the World, to hang a little Ball, or an *Egg-shell in the Air*, without somewhat material to support it. God hath not only *hung the Earth*, (but the Heavens also) *upon nothing*. *What cannot the God of all the World do !* Let Him but speak the Word, and

of Creation and Providence. 7

and he can make a World stand without Pillars! *His Word is enough for a World to stand upon! and shall poor sneaking man be afraid to venture upon his Promise!* He spake the Word, and the World was created; He spake the Word, and the Heavens were stretched forth over the Empty Places! He may speak the Word Ten Thousand Times, and Man shall despond and be afraid to venture out any further than he can stand upon his own Legs! If St. Peter step forth upon the Sea at the voice of his Saviour, he begins to sink: And if the sinner do but essay to trust upon the Word of the Almighty, when no outward supply is ready at Hand, his Faith fails him, and he sinks into Despair! *So long as we have money in our pockets, or a Remedy in sight, we can keep our feet, but in poverty, distress, and danger, all the promises in the Gospel, sealed with the Word and Oath of a God, are not ground enough for man to set his foot upon!*

C H A P. IV.

Of the Stars and Planets.

WHICH deserve to be considered,
 † *As Many.* How many I know
 not. You have heard the phrases, *as*
the Stars of Heaven for multitude, and
as the Sands upon the Seashore, used
 promiscuously, sometimes one, some-
 times the other. Astronomers have long
 ago reckoned up 1022 of them that are
 visible; and 'tis concluded, those that are
 invisible are far the greater number; Psalm
 147. 4. *He telleth the number of the Stars,*
and calls them all by their Names. If the
 Stars of Heaven be so numerous, what
 are the Inhabitants that dwell beyond! I
 grant 'tis a Little Flock that goes to Hea-
 ven, compared with the many, many
 Damned Souls that go to Hell, but as God
 to Abraham, Gen. 15. 5. *Look now towards*
Heaven and tell, &c. The number of them
that stand about the Throne, is ten
thousand times ten thousand, and thousands of
thousands stand before him! Rev. 5. 11.
He keepeth mercy for thousands of them that
 love

of Creation and Providence. 9

love him, and keep his Commands. And let not any think, that amongst so many Children God will forget or overlook any of them, he knows them all, and will lose none of them. *He calls his own Sheep by name, and leads them out, John 10. 3. He counts our wandrings, puts our Tears into a Bottle, the very Hairs of our Head are all numbered: There's not a word in our Mouth, nor a thought in our Heart, but he knows it altogether! Such knowledge is too great for us; it may put us into wonder, and strike us with an awful Reverence of the Divine Omnipotence and Wisdom. Consider then a little Sinner, how many thy sins are, how many the Mercies of God bestowed upon thee, how many invitations thou hast had to Repentance, and how many repulses thou hast given to the Messages of Heaven; and withal how, if they were ten thousand times ten thousand more, God knows and remembers them all; and then say with Job c. 9. 2. how should men be just with God?*

2. *Their greatness*: Indeed they seem little to us, because they are a great way off: Distance of place gives disadvantage to the prospect; but lie that saith they

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are no bigger than they seem, is as wise as that Philosopher that thought the *Sun* is *no bigger than his head*. The Learned and most Skillful Astronomers do generally conclude it for a demonstrative Truth, that the *least Star in the Firmament is bigger than the Earth we live upon*; And yet these so great Bodies are carried so high, supported only with the hand of the Almighty, let not the Penitent Sinner there say, can God raise me up from the Grave of Sin, from things below, and set me up on high, and bring me safe to Heaven? Tho thou liest now among the Potsherds, sunk deep into sin and misery, yet God is able to lift thee and thousands more, and carry thee as upon Eagles Wings, and set you as *Stars in Heaven, there to shine for ever and ever*.

4. *Distance from one another* (especially the Planets) and from the Earth. The *Moon* is next to us, *Mercury* next, *Venus* in the third place, the *Sun* fourth, *Mars* the fifth, *Jupiter* the sixth, *Saturn* highest; the *Fixed Stars* above them all. Were they all in the same Orb, they would move together at the same time, and make *no distinction of Day and Night*, of Winter and Summer, or not so much as would
serve

of Creation and Providence. 11

serve for our necessities: And should they be all so low, as the lowest; or should he that holds them there, let them fall thence by the reverse of his Decree, or the withdrawing of his constant Providence, they would soon *set this World on fire*, and send us off the Stage, and burn the Universe into a Scrole: Should God draw back the hand of his Omnipotence *but one moment*, the Stars would fall upon our Heads, and make this *whole World into a Hell in the twinkling of an Eye!* How necessarily do we depend upon the Divine Mercy for our safety and security every hour we live! more ways than one (than a thousand) doth he keep death and destruction from us! Let us consider a little this excellent Favour: So many *Globes as big as Worlds*, and most of them far greater, hanging over our Heads all the days of our Life; and we still walking safe under them; how much (methinks) do we owe to the Power and Good Providence of God for saving our Lives in such eminent danger; were those excellent Bodies subject to the like irregularities, as we are; apt to go out of their place, to leave their Orbs, to disobey the Will of him that made them, as Man generally is, what a dangerous condition should we be in!

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of Creation and Providence. II

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in! *Dambles* sat down to Table at a Feast, with a *naked Sword* hanging over his Head, with a Horse-hair, had no such reason of an awful fear upon him, as we have; if he that Govern'd the Stars were a *Man*, and not *God*.

§. *Their Light*. Which is so great in all, that if but one of the Stars or Planets (except the *Moon*, which hath none but borrowed Light) that if they were not kept at a distance from us, would certainly *daze our weak Eyes into absolute blindness*; or if removed much farther off, would not serve our necessities. But of this more hereafter.

p. 63.

6. *Motion*, Incredibly swift, insomuch that as *Lessins* saith, such Stars as are near the Equinoctial Line, do move every hour 40 millions of miles, every million being 1000000, and so in one hour move more than comes to 2000 times the Compass of the Earth. The Sun (saith the same Author) in the compass of one hour goes in its motion 1000000 miles; whereupon 'tis certain, that in the same space of time it equals the Compass of the Earth in its course above 90 times. *What an amazing wonder of Omnipotence is this!* Let those Athe-

of Creation and Providence. 13

Atheistical Sinners think of it, that call daily for a Miracle to *prove the Being of a God*. Here's a Miracle, that presents before us every day! And every man that hath Eyes in his Head (if he hath Brains too) may see it, and wonder? *Why, what would men have a God to do, more than this!* If he should make a fresh Creation of a World every hour, men might still wink and disbelieve; and still call for fresh Miracles! As if the Almighty *Jehovah* had nothing else to do, than humour the silly Passions of hard-hearted sinners, *of pitiful incredulous worms!* Well! it will not be long, but God will justify himself to these men, before Angels and Devils; and shew in spite of all their spiteful infidelity, that he did not *leave himself without witness* in the World.

7. *Influences*, which are divers; and some of them not known to us, or discoverable to us. I shall mention some.

1. *Warming these Sublunary Bodies*, and infusing such a heat into them, as is necessary for Life and Motion; insomuch that without it, there would be no generation, no motion, no life in the Creatures of this World. *Take away but the Sun out of the Firmament, and no Spring would appear, Man would be*

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be no more, the Acts of Accretion, Growing, Feeling, Moving, Seeing, Living, would all cease presently. *Sol & Homo generant hominem.* Nay, were the Sun removed but as far from us, as the Fixed Stars, *England would be Ireland*, and all our year prove a cold *Winter*; our *very Senses* would prove chill, and our *Reasons* follow hard after them, for *temperamentum animi sequitur temperamentum Corporis*: *What an excellent God have we to deal with, who accommodates us so kindly, seasonably, suitably with Fire and Fuel from Heaven*, not only to ferment the Clouds in order to Rain, to dissolve the Snow and Hail, to warm the Air that pierceth our Bodies, to foment the Earth and make it fruitful, but also cherish our Human Bodies, and makes our Souls more pleasant which dwell in such warm Stoves. If all the Wood and Combustible Matter on the Earth were heaped together, to make one Pile in order to a great Bonfire for the benefit of the Earth, it would not do so much good (but would come infinitely short) as the Stars and Planets of Heaven. Besides, if the warmth of the lower Orbs be so friendly and beneficial to our natures, *what is the Grace of God that comes down from the Inner Heaven, the Light of his Countenance,*
to

of Creation and Providence. 15

to our Inner Souls! If the Sun with its Pleasant Rays makes the Sublunary World smile, and *laugh and sing*, shall not the Special Grace and Favour of the Almighty much more *put gladness into our hearts!* and make us chearful in the Service of our Maker! If the presence of the Hosts of Heaven, the *Sun, Moon and Stars* be so comfortable, what is the presence of the Lord of Hosts, the Blessed God, the Communion of the Holy Jesus, the Influences of the Spirit of Grace, the Company of Angels, Cherubim and Seraphim! Let us say as Psalm 4. *Many say, who will shew us any good, — &c.* Besides, if the Outward Court of this World be so comforted with the warmth of the Outward Parts of Heaven; is there nothing in the Imperial Orbs, in the Inner Chambers to refresh and comfort the Church of God! Is the *Atrium Gentium* so pleasant, and is the *Sanctum Sanctorum* (the *Holy of Holies*) devoid and desolate!

2. *The Flux and Reflux, Ebb and Flowing of the Sea*; that indeed depends, as generally concluded, upon the *Moon* only; But that is such a Wonder in Nature, that it sufficiently illustrates the Power and Wisdom of God, Psalm 107. 21, 22, 23, *Oh that men would praise the Lord, &c.*
Thus

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Thus God who daily makes the great and wide Seas to Ebb and Flow, is able also to make the like changes and vicissitudes in the World, in the Church! *he turneth man to destruction; again he, &c. Psal. 90. 3, 5, 6. Psal. 107, 31, 32, &c.*

3. *Other secret Influences and Operations* unknown to us, as to Weather, Health, Plenty, and it may be, Wars and Peace, Prosperity and Afflictions, Life and Death: For so far Astrologers go; but — I would *be wise unto sobriety*, and not peer too far, lest I should be taxed for Curiosity; in all this the Glory of God appears.

CHAP.

C H A P. V.

Of Comets, Thunder and Lightning,
Air and Winds, Storms and Tem-
pests, Hail, Rain, Snow and
Frosts, Extraordinary Signs and
Apparitions.

I Shall here speak of the other Inferiour Appurtenances of Heaven, I choose to range them under that notion, because I intend not so much a *Lecture of Philosophy*, as a plain discourse of Divinity. I mean the *Comets, Thunder and Lightning, Wind and Air, Vapours and Exhalations, Storms and Tempests, Hail, Rain and Snow, strange Apparitions and Phenomena*. I hope my time will not be quite lost, nor I censur'd for impertinent, in treating on these things; God himself therefore exhibiting them that we might duly meditate upon them, and deduce Inferences thence for his Glory.

I. *Comets and Blazing Stars*, or whatever else of that nature appears in the Heavens above us. I pass over those *Meteors of lesser*

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lesser moment, Falling Stars, Burning Launces, Flying Dragons, Skipping Goats, Ignis Fatui and licking Fires, as exhalations of Inferiour wonder. *Comets* are the most stupendious. I hope, no body amongst Christians is so silly as *Democritus*, who took them for the *Souls of the Saints* Triumphant in Glory: Or as others, *Fires* carried thither by *Spirits*, only to astonish the World.

Whatever they are generated of (for I will not meddle here with the Physical Consideration) their meaning is something; the God of Nature, who is so Wise, as to make nothing in vain, without all doubt puts them in the Heavens for *some sign or other*: Nor dare I be peremptory, to assign the particular signification. I humbly conceive, the most that we can read in those *Cæstia*l Hieroglyphicks is, that God is going to do some great thing in the World; and that at the hanging out of those Flags, it behoves men to enquire into their Lives, and search their ways more narrowly, and *prepare — to meet their God*, who is coming to judge the World in equity, and maketh these *Flames of Fire* his Harbingers to prepare his way, and give notice of his coming. I shall not trouble you with particular Instances
of

of these kind of Meteors; the Scripture tells us at the *Birth of our Saviour a Star appeared*, which perhaps was the Comet spoken of by Heathen Authors in the days of *Augustus*, of a stupendious greatness, upon which the Tibertine Sibyl shewed the Emperor the Divinity of our Saviour in these words, *Hic Puer Major te est, Ipsum adora.* Our last great Comet, I doubt not, was of extraordinary signification, not to us only, but to whole Europe and farther, so far as it was conspicuous. *What a Gracious God have we, that never scarce goes about any great Commotions or Changes in the World, but he gives warning beforehand ! as if, not willing to take us tardy ! He shews his signs in the Heavens above, when he is about to do any great Work in the Earth beneath ! And therefore as Darius in the case of Daniel, Chap. 6. 26, 27. Let men tremble and fear before this God, for he is the Living God and steadfast for ever, his Kingdom that which shall not be destroyed ; and his Dominion shall be even unto the end ; he delivereth and rescueth, and worketh signs and wonders in Heaven and Earth.*

2. *Thunder and Lightning*, called by the Psalmist the Voice of God, and by
C
some

some supposed to be that *Trumpet* that shall *sound* at the last day to raise the Dead, and to call to Judgment.

I will not trouble you with declaring the *strange and divers effects* of this kind of *Meteor*, its hurting of things Inward, when the Outward are safe; shattering the Bones, when the Flesh is left sound; melting the Blade of the Sword, when the Scabbard is free; breaking the Vessel, when the Wine flows not away; exempting poisonous Creatures from their Venom, and infusing it into those who are not so; striking men dead, and leaving them in the same posture it found them, as if still alive, &c. It is enough to say, that 'tis a *stupendious Meteor*, and may well be called the Voice of the Divine Excellency --- *Job* 37. 2, 3, 4, &c. *Job* 26. 6, --- 14. It is said of *Nero*, that a *Thunderbolt* fell upon his Table, and struck the Cup out of the Emperors Hand. And we have known in *our* Age some strong Towers and high Buildings demolished to the very ground with Lightning. Some Men *struck dead*, some lamed, some blinded; Trees clove asunder. A Learned Divine of our Nation tells of a profane Person, walking abroad with another upon the Lord's Day, when it thundered;

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dred; to his Companion telling him of it, made answer --- 'tis nothing but a *Knave Cooper beating of his Tubs*; but he had not gone much farther, but himself was struck dead. This may teach us to put on a Reverential awe of the Divine Majesty at such seasons! That Emperor (*Caligula*) who used to brave it out, as if he meant to vye with the Almighty, and cry --- ἢ σὺ με ἀνὰ τὴν ἡμέραν σε, was an instance of the Divine Patience, but no safe example for imitation! The Psalmist is more ingenuous, Psal. 29. --- *Give unto the Lord (O ye Mighty) &c.* and Psal. 97. 1, 2, 3, 4. To see all the lower World cover'd with thick Clouds, and the Cracks of Thunder shake the very Pillars of the Earth, and terrible Flashes and Corruscations of Lightning, with a speedy pace fly from one end of the Heavens to the other; is so like the Voice of God, and a Type or Shadow of that *Black Gloomy Day*, which shall put a period to the World, that it may well be a *Memento* of our Duty and Reverence we owe to the Divine Majesty; and may well put that Question into our Mouths --- *Who shall be able to stand, when God appears!* When this Great and Terrible God shall by the sound of

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this *Trumpet*, or the Voice of an Arch-Angel, summon the World to Judgment, who shall dare to appear before him! If the giving of the Law, and the enacting, or rather promulgation of our Religion upon *Mount Sinai* was so dreadful -- as *Exod.* 19. 16. --- Chap. 20. 18, 19. --- What will the *Great Assizes* be, when all the men that ever lived in the World shall be called to give up their last Account, and receive their Final Doom! "Then Oh! --- Come ye Mountains and "fall upon us, and ye Rocks cover us, "and hide us from the Wrath of the "Lamb! Then Oh! Where will the Heart and Stoutness of the Presumptuous Sinner shew it self! How will he that brav'd it here with the Almighty, be able then to stand his Ground, and maintain his Cause! *Psal.* 50. 1, 2, 3, 4.

3. *Air and Winds*, which what to make of, we know not; 'tis such an invisible, and yet real Meteor, that it will puzzle the Natural Reason of the most subtle Philosopher to tell the Nature of it. The Air is so like the Nature of the Souls in our Bodies, or a Spirit in general, that we know little more of either one or other, than what
we

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we know by the sensible effects, John 3. 8. *The Wind, &c.* If Man be so dim in Naturals, with what face can he boast his *knowledge of Spiritual Objects*! We neither know the Air that furrounds us every where, nor the Wind that whistles in our Ears, nor the Souls that lodge in our own Bodies! We are *so blind, so near home*! And 'tis enough to make us *blush* at our own weakness; and *such ignorance* should make us *humble*; and *such humility* should make us *learn*! And till we are thus qualified, we are not fit to learn.

What a proud lump of Clay is foolish Man, that cannot comprehend things so *near* him, things meerly natural, things so common and ordinary; and yet will call every Point of his Religion, even the sublimist Mysteries to the Tribunal of Meas Reason! And determine in particular Branches and Punctilio's as peremptorily and decisively, as if he had been *Privy Counsellour to the Almighty*! and judge others censoriously, unkindly, for differing from him but in the *lesser, doubtful, difficult Points of Religion*! and persecute severely for not knowing and believing with equal clearness as himself.

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But besides, --- We are often wondring at the *Nature of God himself*; and cannot tell how to frame a Notion of a Being every where present: Is not the Air and Wind a fit Emblem to *shadow-forth this Attribute of the Divinity to us*! Is not the Air in every Creviss of our Houses! in our Nostrils! in our very Bowels! Doth it not fill the World! and enter into the smallest pores of our Bodies! and yet 'tis but a Creature, and we see it not! *Why should we think it such an impossible thing for the God of Heaven to fill all places with his Presence, and yet be limited to no bounds! nor visible to any Eyes*! The same word that we use to signifie *Air*, is used also to expresse the Spirit of God by, in almost all the Languages, viz. *Spiritus*, Latine; πνεύμα, Greek; רוח, &c. And we find the Spirit of God choosing sometimes to come down and shew himself under this representation, as *1 Kings 19. 11, 12.* to *Elijah* in a *still small Voice*, qu. only the whistling noise of a Calm Air: But *Acts 2. 2.* to the apprehension, in the *sound of a rushing mighty Wind*.

I have one thing more to remark upon this *Meteor*, as tending very much to set forth the Glory of God; and that is, its *divers Uses and Effects*. 'Tis a wonder

der that such a thin, tenuious, invisible Body as that is, should serve for such diverse and excellent purposes. Consider them and wonder. It carries all the *Fowls of the Air*, (which would no more be able to fly without it, than the *Fishes of the Sea* to swim without Water;) it bears up the heavy Clouds, and fans, purges and transports them from place to place; so that we say truly, as *Psal. 18. 10.* that the Divine Glory doth ride upon the *Cherubs*, and flies upon the *Wings of the Wind*: --- it is a Faithful Messenger in the Hand of the Almighty to bring Tokens of Kindness, or Judgments to a People: One while *Flies and Caterpillars* innumerable, *Frogs and Lice*; *Plagues* and pestilential infections; another while *Quails* and Manna, *Flesh and Feather'd Fowl*, *Rain*, *Plenty* and *Prosperity*: In short, it fans our *Lungs*, and walks to and fro through our *Nostrils* every moment, and we are not able to breath without it: And yet this so useful, so necessary, so common a Creature we cannot see, we cannot comprehend! In God we live, move and have our being, he is within us and without us, and we know him not! and no absurdity in all this!

4. I might add to these, *Storms and Tempests*, not as specifically different from them, but yet such as may require a consideration by themselves. I mean those more *violent eruptions of Wind and Vapours*, or other watry Exhalations commixed, as either by their *suddainness or violence*, or surprizing and contrary motion seem prodigious, or prove hurtful to us. These are sometimes so dreadful, that they *overturn Trees, Houses, Cities*; overrun whole Countries with a deluge of Waters! drowning or swallowing up the Inhabitants! *rending sometimes Rocks asunder*, and carrying them into the midst of the Sea; sometimes dividing parcels of Land from the Continent, and *carrying them into the Ocean, for Islands*; of which Histories are full of Examples. All that I shall remark upon this Particular is, that as the Storms are of God's sending, so they are subject to his Government, Nah. i. 3, 4. *The Lord hath his way in the Whirlwind*, &c. *vide* Psal. 107. 25, 26, 27, -- 29. and Psal. 148. 8. *The stormy wind fulfilling his word*. You know the story Mat. 8. 23, 24, 25, 26, 27. But that which I drive at in these quotations is this, that he who *rules the raging of the Sea*, and

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and stilleth the violent Storms of the Wind, and Waters, is able also to appease the madness of a People; to hush the noise and tumult of the World into a deep silence; to turn our Spears into Pruning-hooks, and our Swords into Plough-shears; to give us instead of a Storm a Calm; in our own Breasts, in our Houses and Families, in our Churches and Nations! Had not we best then in such cases, arise from our sleep every one and call upon his God -- as *Jonah* 1, 4, 5, 6. and if our Lord seem to sleep too, let us go and awaken him, in good earnest, and say, *Lord save us, or we perish*. And then he that keepeth *Israel*, and never slumbers nor sleeps, will arise and scatter our Enemies, and shew himself mighty in our Salvation; upon the ungodly he will rain down Snares, Fire and Brimstone and an horrible Tempest; *This shall be the portion of their Cup*, *Psal.* 11. 6. *For the righteous Lord loveth righteousness, his Countenance doth behold the upright.*

5. *Hail, Rain, Snow and Frosts, &c.*
I will not stay now to shew the particular usefulness of all these in their *Kind, Order and Seasons*; nor if I cared to spend time upon it, have I skill to do it perfectly.

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ly. Something might be said, which perhaps every one is not well sensible of, concerning the Wisdom, as well as the Power and Goodness of God in using such a *diverse method* in manuring of the Earth, and *nursing of Sublunary Bodies*. I shall conclude this with only that emphatical exhortation of the Psalmist, 147. 12. *ad finem*.

6. To pass over *Eclipses, Conjunctions and Rain-bows, &c.* I shall instance only in *Extraordinary Signs and Apparitions*; as that of Angels appearing to *Abraham*, to *Lot*, to *Jacob*, to *Manaoh*, to *David*, to divers others; the extraordinary *chasms of Light* in the Heavens at our Saviours Baptism, his Transfiguration, his Ascension; the Cloud and Pillar of Fire to the Israelites; the Darkness at our Saviours Passion; the Holy Ghost in the likeness of a Dove; the *Apparition* exhibited to *Saul*, to *St. Stephen*, the Revelations of *St. John*; the *Prodigies* before the Destruction of *Jerusalem*; Armies conflicting in the Air; with a thousand more such wonders, which I list not to relate particularly. I confess they are often mixed with false incredible relations; yet not therefore all to be rejected. Our Saviour hath given

ven us warning to expect some such, *Mat. 24.* and *Act. 2.20.19*, and every Age almost is witness of some Miracle or other of this nature; tho not so many as many would believe. Even *Heathen and Mahometan History*, as well as *Christian*, give suffrage to this.

From the whole --- we have this lesson briskly intimated to us, viz. *if the outward insensate Heavens, that are neither endued with Sense nor Reason, but are of a brutish nature, declare to the World the Glory of God, what would be expected from us men, to whom all these Creatures are given but as Servants!* If these mute senseless things preach so expressly the Glory of Him that made them, what should not man do, who tho he lives in place below them, yet is endowed with an Excellency far above them! God himself sometimes appeals to them, for testimony *against* us, to upbraid our disobedience! *Hear O Heavens, and give Ear, &c.* All the Host of the *Inferior Heavens* keep their place, and observe the Laws of their Creation, the very *Clouds and Winds obey him!* Only *Man is an Unruly, Undutiful, Disingenuous Obstinate Thing!* that will neither keep his Orb, nor serve the ends of his Creation, nor attend his Masters Will, nor pursue diligently

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gently his own Happiness. *Tho our Feet are upon the Earth, our Heads reach above the Clouds, and we are near akin to the other World,* and have very great concernments beyond the Stars; and yet that we should let our Affections sink into the Earth, and our Souls incline so strongly towards Hell! For shame, Sirs, let us set forth the Glory of God a little better in our Generations, than commonly we do: Let us vye here upon the Earth by the excellency of our Conversations with those *twinkling Lamps that shine over our Heads;* let it never be said to our disgrace, that these (*senseless Creatures*) glorifie God better in their place than we! Let our Faces, our Graces outshine the Sun! Let men look on the Humility, Honesty, Sobriety, Charity, Piety and Patience of our Lives, and *give Glory to Him, that hath given such Graces unto Men!* and let these Graces never be darkned with any unworthy unchristian practices; let us appear *Glorious to the World,* and no Hypocrisie or Apostacy ever pull down our Professions, or lay our Glory in the Dust: It's possible we may meet with strong, with close Temptations; O let not our *shining Stars fall from Heaven, --- (nor let our Moon be turned into Blood,)* and then

then we shall be shortly removed from *Grace to Glory*, and shortly *shine like Stars* in the highest Heavens, yea as the Sun in the Firmament for ever. 1 Cor. 15. 41. As we shine in Grace now,---so in Glory hereafter.

C H A P. VI.

Of the Continuation of the Heavenly Bodies.

DAY unto Day uttereth Speech, and Night unto Night sheweth Knowledge, (*q.d.*) one Day informeth another, and one Night gives in fresh evidence to another to prove the Truth of it: Not a Day nor a Night passeth over our Heads, but the Heavens preach this Sermon to us: We have a *Continual Rehearsal* of this Doctrine from Age to Age, from one Year to another, from the *beginning of the World to this present time*. This Preacher is never silent; this Exercise never over.

All that I can think necessary to be said upon this particular, may be referred to two Heads.

1. The

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1. The wonderfulness of this *Continuation*.

2. The practical Lessons we should learn from it.

1. Wherein the wonder of it lies.

1. *In the multitude of the Bodies concerned.* We observe of Mechanical Instruments made by the Hands of Men, that an Engine consisting of *very many wheels*, or very many Motions, or other parts, are the most difficult to be kept in order. An Orchard with many Trees, or *Garden with many Herbs and Flowers*, require more Culture and dressing, or some will decay. A Society of many Members is apt to disorder : 'Tis a harder task to manage a Nation than a Family. *The Hosts of Heaven are Thousands*, and the Appurtenances relating to them, more; and yet all keep still their appointed Courses. We have lost *none of the Stars out of their Orbs*, since their first coming there.

Some People tell us of some new ones; as *that in Cassiopea*, which was first discovered in the Heavens, about the beginning of the Reformation; what *Salvo* to give for

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for that I know not ; it may be it was there before ; but not discovered : But however 'twas a case extraordinary ; and no prejudice to the order of the rest ; we have lost none of our *Seasons, Day and Night, Summer and Winter* have kept their times : The *Sun* its Revolutions, the *Moon* its due Changes ; the *Stars* their proper Periods and exact motions ; the standing still of the *Sun* in *Joshua's* time ; and the going back of it on *Abaz* Dial, are Miraculous instances, and not to be parallel'd in other Ages.

2. *The Greatness of them.* Small Bodies are easily managed, and apt to motion ; but Great Ones move slowly, according to the Course of Sublunary Nature. But they in the *Etherial Orbs* are of so vast a bigness, that *that* Consideration doth mightily accumulate and *greaten the Wonder.* That the *Sun, Moon and Stars,* all of them so big, should move continually without disorder, or period, is an *Accent* upon the Miracle.

3. *The various Qualities they are of, and the different motions they make,* do yet raise the Wonder to a higher Strain, to keep all one motion, especially if all of one nature,
were

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were not so very much : but to move from *East* to *West*, from *West* to *East*, from *North* to *South*, from *South* to *North* again, as some of them do ; and this continually, is an augmentation of the wonder.

4. *Without Period.* Flowers wither : Trees rot : Stones decay : Man dies. The very Face of things below will shortly cease to be ; and another succeed. The Day dies, and so doth the year : And Stones and Castles here decay ; every thing here is weary of Motion. The Apostle tells us--*The whole Creation groans* : But here it Groans and Dies ; only what is a kin more nearly to Heaven, and borders upon that Court, is of a more lasting Constitution, of a more constant Motion, of a more perpetual Duration. *Since the Fathers fell asleep, all things* (of that kind relating to the upper Regions) *continue as they were from the beginning of the Creation,* 2 Pet. 3. 4, 7. *For the Heavens are by the same word of God, by which they were Created, kept in store, reserved unto Fire against the Day of Judgment.*

5. *Without Interruption.* No fault in their Courses, no breach of Continuity

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in this long space of time: Nothing hath been able to stop these great Bodies in the progress of their Motion, or intermit the exercise of their Vertues and Operations,

6. *Without Error; or Mistake, or Deviation.* Tho great and many and various in their Qualities, and incredibly swift in their Motions; yet have they committed no remarkable fault in all this tract of years and revolutions. They have all kept close to the Path Chalkt out for them by their Creator, and have never *leapt out of their Orbs.* Nothing hath been able to tempt them from the Faithful Execution of their Offices and Employments: Who hath ever *becken'd the Sun* out the Firmament, or *pusht the Moon* out of its place? or made the *Stars wander into strange courses?* Or amidst all their divers Motions, Mingled them into confusion or disorder? When was ever Day and Night jumbled together; or the Seasons of the year reversed; or the Order of the Cœlestial Bodies turn'd backward? *Illic justo fœdere rerum, veterem servant sidera pacem.*

2. *Practical Inferences,* Learn we then—

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i. To

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1. *To hold on from day to day, from night to night, in the excellent Offices of a Christian Life; let day to day utter speech, and night to night shew knowledg, of our continual goodness. Mankind is born with his Eyes higher set than all the rest of the Creation besides, his looks are by Nature more sublime and lofty: Let us look up earnestly towards those lucid Spangles, those sparkling Globes over our Heads, and use our Eyes to some good purpose: Let us make thence some Practical Deductions for our imitation, at least emulation; and scorn to Truant and Loiter here, at that rate, as usually we do. Let no Temptation soften our Spirits into an unnecessary repose, nothing provoke us unduly to depart our Orbs, to run back, or start aside. Let us never be weary of well doing. Particularly,*

1. *Let us never be weary of the duty of Prayer. 'Tis an excellent exercise, and such as we ought continually to be intent upon: Our Saviour spoke a Parable (Luke 18. 1, 2.) unto his Disciples, that men ought always to Pray, and not to Faint. And the Apostle, Col. 4. 2. Continue in Prayer and Watch in the same with thanksgiving, &c. And 1 Thes. 5. 17. Pray without ceasing. And let this amongst many others be one*
Ar-

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Argument to perswade us to assiduity in this kind of Devotion, *viz. That God Almighty is continually from day to day, from night to night, serving and supplying our necessities, by the Ministry of the lower Heavens, (all the Hosts of the Etherial Regions are in continual employment for our Good)* why then should we disdain to bestow some few Minutes upon warm and serious Addresses to the God of Heaven? Let neither the Day or Night go away without a Testimony of our Devotion. Let not God hereafter ever cite the *Sun, Moon, or Stars*, for to bear witness to our Ingratitude. You know the Story of *Daniel*, Recorded to the honour of his Memory, *That three times every day he open'd his Windows, and set his Face towards Jerusalem, and Prayed to the God of Heaven*, even then, when pinch'd with the close Temptations of the Court under a Heathen Emperor.

Let us (at least) twice a day do Obeysance to Heaven,—Offer (as God appointed to the Jews) *a Morning and Evening Sacrifice* continually: Let our Altars burn with Incense, at least so often; and this shall not only perfume our Days and Nights, and make our Conversations smell sweeter to our selves and Neighbours, but

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be a fragrant Odor in the Nostrils of the Almighty, *And please the Lord better than a Bullock, &c.* Job 1. 5.

2. *Let us Praise God continually, as long as we live let us praise the Lord ; yea, let us sing praises to him, whilst we have any being,* Psal. 34. 1. *His Praises continue in my mouth,* Psal. 36. 9.

3. *Let us be continually employed in doing Good to others.* And let us remember this, that our God causeth his Sun to shine, and Rain to Descend on the Just and Unjust. Let us try what we can to be like him ; like our Heavenly Father, diffusing our Rays to as wide a Circuit as possibly we can ; not limiting our goodness to a few individual Persons, or a *Single Party*, or a narrow bound, but (as our faculties will extend) to the Church Catholick, and the *wide World in general*. This is to be in truth---like the God of Heaven. And let our Charity never be discouraged, never tired. *To do good, and to distribute, forget not, &c.* To make it plainer yet ; God hath given us a Copy of his Infinite Goodness in General, to the whole World, in the face of the outward Heavens (as of his special goodness to the Church in the Revelation of the

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the Gospel.) If we contemplate seriously the Structure and Properties and several Vertues of the Heavenly Bodies, we may read there in legible Characters, not only the Greatness and Glory, but the infinite Goodness also of him that made them, and that to the *whole Race of Mankind*; and that not for a spurt, a short fit of two or three Ages, but of continual Duration; his Patience is Indefatigable, and his *Beneficence reacheth to the end of time*. Let us then, if we will aim at Perfection, and try to tread in our Father's steps, *Do good unto all men*, without weariness, and Communicate the Light of our Graces, to a whole Nation, a whole World if possible, and never grudge to lend our Candles to the Assistance of those that are about us. And as for those narrow Souls *that confine their goodness to a Canton*, or whose Light is like that of a flaming Meteor, or an *Ignis Fatuus*, or a Falling Star, they deserve to lie down in Darkness, and never more rise up again to Light or Glory. *Levit 24. 2. Cause the Lamps to burn continually.*

2. *Let us consider a little the Imployment of the Saints and Angels in Heaven.* 'Tis pretty hard to conceiye with our present

apprehensions, the business of Eternity, and reconcile the Notion of a *Compleat Happiness*, to the exercise of a continual Devotion, and yet this is handsomly represented to us in the *Scheme of the Heavenly Bodies*; the *Sun, Moon and Stars* are never weary, never decay, never wander out of their place, but still are exercised in a continual Motion, and keep still their brightness and glory; and yet they are inanimate, senseless Creatures. Why should we think it strange, or absurd, that the blessed Spirits in the other World should be still employed in the Offices of Devotion, and yet still possess'd of Ease and Bliss? and (which I drive at) *why should we not strike up, and mend our pace at present?* Why do we often mutter and complain, *as if it were a weariness to serve the Lord?* And cry out, *When will the Sabbath be over*, that we may return to our worldly Cares and Pleasures again? Is there so much difference indeed between Grace and Glory; between the Apprenticeship and the Profession; between the Church here and hereafter? Or is it possible think ye to make *so quick a return from one Extreme to another?* To be all Earth and Flesh, and sin here, and Heaven and Spirit and Holiness there? Or
must

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must we not a little (at least) be *Heaven'd* in our Minds now; and be in a continual Motion to the end of our happiness? *Having these things always in remembrance,* 2 Pet. 1. 15. or as Psal. 119. 112. *Enclined to perform the Statutes of the Lord always,* or Psal. 1. 2. *Exercising our selves in his Law day and night?* And when we can do this, and do it with delight, we are upon the brink of a blessed Eternity, upon the skirts of the Holy Land! upon the *Borders of Heaven!* when our Light shines without darkness (tho it do *Twinkle* now and then!) and shines *continually*; when our Devotion doth not Die with the Day, but glimmers through the darkeſt Night--then, and not till then, we are in a fair way to the Life of Angels, and the Spirits of *Just men made perfect.*

3. *Learn we hence to look for that which is lasting.* In this World we have no *continuing City*, nothing durable, no lasting motion, unless it be that of Changes and Vicissitudes, Summer and Winter, Day and Night, Peace and War, Health and Sickness, Life and Death; even the Earth changes its Face according to the Seasons; and the Seas tho they flow continually, they are supplied from the Clouds above,

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and both Earth and Sea, and every thing here depend upon the Heavenly Bodies for that motion and continuance which they have. In Heaven only is to be found the *perpetual Motion, Everlasting Life, an House Eternal, durable Riches and Righteousness, Rivers of Pleasure for evermore; there only is a continual Day, a Light that suffers no Darkness, a Sun always shining, an everlasting Summer, along Eternity of Bliss and Happiness.* This is easily demonstrable to any one that knows the present World, and can but see the Skirts of the Holy Land, the very Borders of Heaven. Were it not Wisdom for us then to leave off building with so much anxiety here, to take down our Scaffolds, and get a *Jacobs Ladder*, and climb up to that place of *Angels*, to send our Hearts before us, and cast our Anchor safe within the Veil, and choose that other world for our portion, and think and speak of it, and provide for it, and account it as our own, and pack up all our last cares and passions for it; that whilst we live upon Earth, we may have our *Conversations above*, and then we shall be eternally safe from *Hell beneath*.

But especially at the approach of any *unkindly stop* or period in our worldly comforts, whether it be a black Night, or a
cloudy

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cloudy stormy Day, or an ill *Winter*, or *Poverty*, or *Shame*, or *Sickness*, or *Death*, -- Let us then take the advantage of the opportunity, *and look up as high as the Firmament* and further, even beyond the *Starry Orbs*, and say with our selves, -- *In those Countries, in that World is no Night, or Darknes, or Sickness, or Sea or Hell*; -- let us scorn to grovel here as we have done. Let us pack hence our *Best Goods* and be gone: Let that be our Home, and the Lord of that Country, our Father, and let us live heavenly, holily, humbly, as becomes Citizens of that Heavenly *Jerusalem*, the *Metropolis* of both Worlds.

4. *Let us live by Rule*, as those Cœlestial Bodies all do; even the Rule prescribed us by our Maker, and fitted to our Natures, and conducive to the ends of our being: and this without stragling aside, deviation, or error on the one hand or the other; without intermission, or passion, or weariness; or any thing that may disturb our Motion. I know, as our Natures are more excellent than the Stars, so we are upon greater disadvantages, (*upon the score of sin*) that hath so enfeebled our Spirits, and emasculated the
courage

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courage and vigour of our Piety, that as long as we live, we shall be apt to flag; but then let it be considered, that our God hath offered to accommodate us with all the excellent helps of the Gospel, and the assistance of his Spirit; and therefore in the strength of these let us go on from *day to day in the exactest course of a Religious Piety*, making no considerable blot or fault (if possible) in the whole series of our Life; or if that, thro the *frailty of Humane Nature*, may not be done, let the blot be presently washed off by the Tears of a sound Repentance; and then by that means all the crookedness of our former ways being made streight, let us take care for the time to come to move upright, steady and streight according to the excellent Rules prescribed us in the Laws of God and Life of our Saviour! *Let us try not only to keep pace with the Sun, but to out-vy all the Stars of the Firmament*; and let it be accounted no disgrace to be thus watchful and curious about the keeping of our Orbs, and observing our due Postures, and modelling our Actions, but rather our greatest excellency and glory!

Slight

*Slight those, who say amidst their sickly
Healts,*

*Thou liv'st by Rule: What doth not so
but Man!*

*Houses are built by Rule; and Common-
wealths;*

*Entice the Trusty Sun, if that you can,
From his Eccliptick Line; becken the
Skie.*

*Who lives by Rule then, keeps good Com-
pany.*

Herb.

CHAP.

C H A P. VII.

Of the Extensiveness of the Heavens.

The Stars and Firmament, the expanded Sky and all the Hosts of the Etherial Orbs speak expressly unto all the Nations of the Earth, that there is a God to be worshipped, and with such a Worship as becomes his Infinite Excellency: Their words are so loud, they may be heard to all the Ends of the World. Then let us consider,

1. **W**Hether the most dark and distant Nations of the Earth have taken notice of this Rule; --- heard this Voice.

2. What they have understood by it.

3. What they might understand.

4. What Inferences we may deduce from the whole, for our own use.

1. Whether the darkest --- Nations --- have heard this Voice!

Ansiv. Yes, Their sound hath gone out to all the ends of the World. And it is very easily made out. For,

1. They had no other Bible to read in, than that of Nature; and this of the Heavens was the most legible Page in the whole Book. They were without the writ-

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written Law, but they were not without this Natural Light. They had neither *Moses* nor the Prophets, nor Evangelists, nor Apostles, and therefore whither else should they go, but to the word writ upon the Book of the Creation, the Divine Handy-works in the Make of the World! *Rom. i. 20.* ---

2. We find them confessing it, making use of this Book, reading studiously amongst the Stars, poring with an inquisitive Eye upon the Heavens and Firmament, to gather some scraps of a *Religious Philosophy*, and trace the Principles of a Spiritual Divinity. *Seneca* when he hath placed the Wise Man walking to and fro, by the contemplation of his mind, amongst the Stars --- *Illic demum discit* --- (saith he) *quod diu quæsit*; *illic incipit Deum nosse.* And in the beginning of his Book of Natural Questions, having undertaken some Philosophical Account of the Heavenly Bodies, we find him nowhere in such a Rapture of Divinity, as upon that Thesis, *Nisi ad hæc* (the study of Divine Things, the Contemplations of the Heavenly Bodies, &c.) *admitterer, non fuerat opera--pretium nasci*: --- *O quam contempta res est Homo, nisi supra humana se erexerit!* Nay

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Nay more than this, they had generally the *original* of all their Theology from the Firmament : Their Gods were amongst the Stars, nay --- the *Stars were their only Gods.*

Ἅλιος ὅς ἐ' ἐφ' ὧν ὅς πατ' ἐπαμύνης. *Homer.*

Even the Egyptians themselves are accounted to have lead the way to this Superstition. And for this reason it was chiefly, that their several Priests, Prophets and Magi amongst the Egyptians, Chaldeans, Assyrians, Persians, &c. were so well-skilled commonly in the *Curious Arts of Astrology and Divination*; which have been since derived and diffused from them to us, and the rest of the World. Their *Hermes Tresmegistus*, *Ptolomy* and *Haly*, being Authors of great request still with our Astrologers and Prognosticators.

2. *What did they learn from hence?*
Truly a great deal more than some Christians learn from Nature and Revelation both. I speak not of all the poor dark Heathen World; but of some who were more serious and contemplative amongst them. Who took more pains than their
Fellows.

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Fellows. And I dare safely say, that tho their Eyes were dim, and the Light they saw by but like the obscure Twilight, or the first Dawning of the Morning, that they might well School and Catechise some of our old Professors, Gray-hair'd Christians, for seven years together. It would be too large a task now to tell you what *Lessons they learn'd from the Contemplation and Study of these Things.* Their Books of Moral Philosophy, writ by *Aristotle, Plato, Cicero, Seneca, Isocrates, &c.* were they preach'd in our Pulpits, were enough to fill some number of years with Sermons strong enough for our Auditors of the Lower Form: And convictive enough to shame the major part of Christians among us into blushing and confusion. Read over but the *Roman Twelve Tables, Plato's Republic.* the Laws of the several Heathen Nations about Religion, Sobriety, Justice, &c. And you'll find reason to fear lest the *Queen of the South*, and the Inhabitants of *Tyre and Sidon*, the *Greek, Scythian and Barbarian* will escape better, some of them at the Day of Judgment, than many of Christendom that have both the Books wide open before them all the days of their life, *Rom. 2. 14, 15.*

3. *What*

3. *What might they learn?* *Ans.* All the Articles of our Christian Creed, and all the Precepts of our Christian Religion, except those which refer to the Cause and Cure of our Misery; viz. *The fall of Adam, and the Intercession of the Second Adam: That there was a God, one only Supreme Maker of Heaven and Earth, Infinite in the Attributes of Wisdom, Power, Truth, Justice, Mercy, worthy to be worshipped with a Holy Life, Prayer, Praise, Obedience, and a pure Heart and Affection; one that had a Good Will to save us, one that would reward us with excellent Rewards or Punishments, according to our Actions, in the other World: All this, and more than this they might have discerned by their Glimmering Light of Nature in only the Frontispiece of Heaven, if they had but used their Eyes. And so much many of them did not only learn, but teach, and make a publick and stout profession of it to the World. The Existence of one Supreme God, the Divine Government of the World, the Immortality of the Soul, a Mediation between God and us, and almost all the Moral Duties of the Law in Substance; the distribution of Rewards and Punishments after this Life, distinct Places*
and

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and times of Worship, Priests and Priestly maintenance, and Attonements, and Purifications, and something like the Dedicating of their Infants to God by Baptism, with secret Devotions, and Family Worship, as well as that which was publick in the Temples; All these, and much more, were adopted into the Body of the Heathen Religion: And excepting only some few Articles of our Creed, referring to the Trinity, and especially the business of our Redemption, and the True Notion of our two Sacraments, and it may be the Resurrection of our Bodies, it were not very hard, to make out all the rest of our Religion demonstrable by the meer Light of Reason. *The invisible things of God from the Creation of the World are clearly seen, being understood by the things that are made.*

4. *What Practicall Deductions may be made from hence?*

How great is God? A Contemplation of the Heavenly Fabrick will directly lead us to this point, viz. an admiration of the Divine Eternal Power of the Godhead. For Rom. i. 19. *that which may be known of God is manifest to all the World, for God hath shewed it to them. He hath shewed his Face in the Glasse of his Works,*

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and his *Features* there appear so glorious, that 'tis a wonder it doth not fill our apprehensions with a pregnant and awful conceit of his Infinite Majesty and Power. The *Splendor of the Divine Attributes* gives shine to all the World, so that now all the Inhabitants of the Round World have scope enough for Spiritual Contemplation, and the exercise of their Rational Faculties; and the *Turk and Pagan* both have a book large and voluminous enough, lying wide open before them, enough to employ all their studies in, all the days of their Life. Who that considers a while the *Nature of that God that made the Heavens*, how he must stretch his Compass over the whole Universe, how he must mete out the Heavens with a Span, and comprehend the Dust of the Earth in a Measure, and weigh the Mountains in Scales, and the Hills in a Ballance, and take up the Isles as a very little thing, and measure the Waters in the hollow of his Hand, and make the Clouds his Chariot, and ride upon the Wings of the Wind; and climb up to the highest Orbs, and extend every Globe with the present thought; and hang not only the Earth, but the Heavens upon nothing; and this in the exactest order and perfection, that

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no remarkable default shall appear in 6000 years in any part of all this Magnificent Building:--- Who that considers a little the Nature of the Supream Architect, shall not be ready to cry out with the Psalmist, Psal. 8. 1, 9. O Lord our Lord, how excellent is thy Name in all the Earth! who hast set thy Glory above the Heavens. O Lord our Lord, how excellent is thy Name in all the Earth!

2. *What little low worthless Creatures are we? That God who is the Author of such excellent Handy-work, that dwells in that inaccessible Light, in such a glorious Palace, who can make Heavens at his pleasure, and garnish them in a moment, and fill the whole World with the Beams of his Glory, should yet place his Affections so much on such little silly things as we are! Psal. 8. 3, &c. Shall I speak my Opinion freely in this matter? I do conceive, that one great Reason why God hath laid out so much of his Excellency, and bestowed so much of his Infinite Wisdom and Power upon the creation of the Things that are above us, especially the Heavens over our Heads, --- was on purpose, to astonish proud man into a Religious Admiration of*

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his God, and an humble detestation of himself; for that's the very frame and temper which disposeth man for the impressions of Religion, and the exercise of a devout affection. Isa. 66. 1, 2. *Thus saith the Lord, the Heaven is my Throne.*

3. *A due consideration of the Creation of the World, and especially of the Heavens, belongs unto us all. Os Homini sublime --- &c.* if God doth preach to us by these things that are seen, and thereby reveal to the World the invisible properties of the Divinity, then --- we ought to hearken to this Voice, and make some good use of their Language. *"The Curious Spectator looks up to the Heavens, and examines every particular there, Quidni querat? Scit illa ad se pertinere. Tunc contemnit domicilii prioris angustias. Seneca.* And (as he goes on) what is all the distance from the utmost Coasts of Spain to the Indies? But a Voyage of a very few days, if thou sail with a good Wind: But that Heavenly Country above, for many hundreds of years affords space for the swiftest Stars to travel in, without lett or molestation. In short, the very Na-

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Natural Propensity of Mankind to enquire into those upper Regions, and peer amongst the Stars, is some argument of our concernment that way.

4. *Let us beware of Idolatry, the fault of the Old Pagan World: Who when they saw those Lights hang out at the Windows of Heaven, which should have been but ministerial to help them in the search of him that made them, fell down and worshipped the Servants instead of their Master, the Candles at the Door instead of the Lord of the House. Deut. 4. 19.* yet the Jews themselves were so forgetful of this Precept, that we find them often taxed for *burning Incense to the Queen of Heaven*; and *worshipping the Star Remphan*. And 'tis too well known, that the Heathens generally worshipped the Sun, Moon and Stars; *becoming vain in their imaginations*; and *tho they professed themselves Wise, they became Fools, changing the Glory of the Incorrutable God into the Image of his Corruptible Creatures.*

5. *By this Law, they who want a special Revelation, shall be judged, Rom. 2. 12, 13, 14, 15.* Let no man then (whether within or without the Pale of the

Church) think to shroud his guilt under the Cloak of Ignorance. There's no Corner of the World so remote, no People so dark, where *this Voice hath not been heard*; the Musick of the Spheres is soft and still, but such as shortly will make even *both the Ears* of the guilty sinner tingle ! The Language wherein these Sermons are preach'd to the World, is temperate and equal, it makes no great noise at present to them, who are busie digging low in the Bowels of the Earth, but it hath a sharp and heavy accent at the End. Let no man then upbraid the Almighty, as if he were a Severe Judge for calling all men to the same Judgment; for damning men that never had *the knowledge of his Laws*. Fear not, God will be just; he'll vindicate his Righteousness from the foul aspersions and abuses of a Scandalous World. Hast thou *sinned without Law? without Law then thou shalt be tried*, and a hundred to one but condemned too; and yet God clear from thy Blood, and just in all this ! What a black List of sins doth the Apostle present thee with (*Rom. i. 29, &c.*) all chargeable upon all Nations of the World, *Jew and Christian, and Turk and Heathen*, and damnable by the

the very Law of Nature! *unrighteousness*,
fornication, &c. but that which affects
us most in all this, is, that not only
the poor Infidel is guilty in this Case,
but a great part of Christendom also!
Not only they that have no other Law
to read in, no other Rule to go by,
but the Book of the Creation; but they
also who have the Bibles in their hands,
and the Creed upon their tongues end,
and have all the advantages of Nature
and Revelation both! When these very
sins (and as bad, or worse) walk bare-
fac'd within the Confines of the Church,
and men of the best Creed and Pro-
fession in the World are not ashamed
to commit the foulest sins, and some-
times account it their glory to boast of
such vices which ought not so much as
to be named amongst Christians.

There are several live amongst us, (it may
be in this place now) whose ordinary con-
versations are stain'd with such blots, as both
the lights (both that of *Positive Religion*, and
that of mere Natural Reason too) do abhor
and condemn. And yet, which is mighty
strange, these very men do please them-
selves with the hopes of escaping safely
the Sentence of the Judge at the last
day! And upon their Repentance they

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may; but else I cannot think of any plausible Argument that will stand their Friend at the day of Judgment. And to drive the Nail farther yet; --- it will not be enough for men to plead their Interest in a Church or Party in such cases: Let the Church be *never so pure*, nor the Profession never so good, nor the advantages of Knowledge and Information never so great; if under all these pretensions thou shouldst play the Hypocrite, and live ill, thy own Mouth would condemn thee, and a whole *Cloud of Witnesses* depose evidence against thee! And yet notwithstanding all this, we may take up the complaint of the Prophet, Jer 18. 13. *Ask now among the Heathen, who hath heard such things? the Virgins of Israel have done very horrible things.* Thy poor men are tenacious of their Superstitious Vanities; 'tis hard to make a Profelyte to Christianity amongst them; they will Dispute, Fight, die for their *meer shadow of Faith*: But Christians will barter away their Conscience, their Creed, their Heaven, their God for meer Vanities! *Vers. 14, 15.* In short, if it be true, what some of the poor ignorant *Gentiles* fancied, that the Sun, Moon and Stars do all look upon us, and are daily

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daily Spectators and witnesses of all we do, it were well for many --- *if the Sun were indeed turned into Darkneß, and the Moon into Blood, and the Stars would leave off their Shining, and the whole Face of the Heavens were reversed, than thus to stand over our Heads and remark our Actions, in order to a Solemn Convictive Testimony against us, Jer. 2. 9, 10, 11.*

CHAP.

C H A P. VIII.

Of the Glorious Body of the Sun.

COnsider we next the S U N.

1. *In its Motion.* 1. *Its Terms a quo & ad quem.*

2. *Its Swiftneß.*

3. *Continuance.*

2. *Its Light.*

3. --- *Heat.*

1. *Its Motion*, concerning which and the rest of its Attributes I shall have the less to say now, because I have spoken so much of it in the General Notion of the *Heavenly Bodies*. Yet for Order-sake --- Consider we,

1. *Its.*

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1. *Its Terms*, --- or Bounds, --- from Whence, and to Which the Sun moves. *From the one end of the Heavens to the other, i.e.* according to our apprehension and common sense of things. For in Truth, the Heavens have neither Beginning nor End, but are of a perfect *Round Figure*. Indeed this Notion was so long hid from the World, that not many hundred years ago, a *German Bishop* was excommunicated for broaching this Doctrine, *viz.* that there were *Antipodes*, --- and that the Earth in answer to the Heavens, was inhabited round; whereas now 'tis generally agreed upon, with good reason, by all the Learned of late Ages.

2. *Its swiftneß*. I need say little more upon this point, than what I said before, *viz.* that the Sun according to the Judgment of some Astronomers, goes in its motion 1000000 *German miles*, in the Judgment of others 261905 --- in one hour. Whether either of them are in the right or no, I am not much concerned to determine. This is certain, 'tis of a *vast body*, 166 times bigger than the Earth, say Astronomers, who by the *Eclipses* say, they have found its Diameter, and by

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by its Diameter, its Compass (*periphery*) and by that its motion. Indeed its Course is so swift, so incredibly quick, that our late *Philosophers* would fain find a nearer way to solve the Wisdom of Nature, whose Principle it is to doe every thing the nearest way it can be done; and therefore have rackt their Brains to discover, if possibly, a mistake in the case, and to prove that the Earth (which is by many degrees the less Body) doth move round, and not the Sun with so swift and daily a motion: But as yet the Evidence of that Opinion doth not appear; so that we may on this point say, --- *it rejoyceth as a Giant*, --- &c.

3. *It's Continuante and Constancy.* Im-
timated in these words --- *As a Giant ---*
running his Race, &c. Psal. 19. 5, 6. *his*
circuit --- &c. nor need I say more upon
this particular. 'Tis demonstrable to eve-
ry Eye, and agreed upon by all the
World, that the Sun hath *continued still*
in motion, from the beginning of the
World to this present Age, and shall do
to the end of time. Itself being the *Hea-*
venly Clock, the Original Measure of all
our Times.

2. *Its*

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2. *Its Light.* --- *As a Bridegroom coming out of his Chamber, i.e. trim'd and deck'd in splendid and glorious Apparel, making pleasant the Eyes of all Beholders: So the Sun, who is Conduc & promiss. Lucis, the Spring of Light, ἀνὴρ αἰὲρ φλόξ, a pure Flame κενόεν μέν λαμπρὰς an always Burning Torch, a Universal Candle, that serves the whole World to work and walk by; that makes (with its approach) smiles in the Face, and cheerfulness in the Heart of every Spectator, that hath Eyes to behold it. Even Infants themselves, incapable yet of making distinction between other Objects, are pleased with this; and Beasts themselves can hardly live without it. In a word, 'tis the Eye of Heaven, and the pleasure of Earth; and that we can as ill spare, as the Eyes out of our Head: For take away that, and these are useless, or near upon it.*

3. *Heat.* *Nothing hid from the Heat thereof, Psal. 19. 6.* Upon this point likewise I have spoken already, and left myself little more to say. It tempers the Air, which we suck with our Nostrils, and produceth the Aliments we take with

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with our Mouths, and cherisheth our Bodies to help Concoction; and is the *Universal Cause* (under God) of all Sublunary Beings. What shall I say — it broods the Earth, and moves upon the Waters, and helps to fecundate all things here below. *There is nothing hid from the heat thereof.*

I have done with the *Natural Consideration*. — Let us now deduce something for our *Spiritual Meditation*.

1. *The Papists tell us*, -- That Images and Pictures are the Lay-mens Books, wherein they may Read (without ever a Letter) the Lives of the Saints. -- What if I should say -- the *Sun is a fit Emblem of God*, and a Pattern for our Imitation; Imitation (I say, and Admiration) not Adoration.

1. *A fit Emblem or rather Adumbration of God*, but with an Infinite Disproportion. For *inter finitum & infinitum* -- no proper Comparison. Yet this I say, is peradventure as fit an Emblem of the Divinity as any we can find within the *ken of our senses*, and under the cope of Heaven. And methinks
God

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God himself doth not disdain the Resemblance; the Holy Ghost himself fetcheth Metaphors thence to attribute unto God. Psal. 84. 11. *The Lord is a Sun*— and Psal. 4. *Cause the Light of thy Countenance to shine*— &c. and Jam. 1. 17. *The Father of Lights*. And the Fathers generally make use of this similitude to portray a little, in faint resemblance, the Majesty of God by.--- So *Chrysostom, Gregory, Bernard, Tertullian, Hillary, &c.* Having therefore so good footing for my Inference, I shall pursue it more clearly. *The Sun is an Emblem of the Godhead* in these respects.

1. *Of his Unity.* There is one Sun in the Firmament, and one God in Heaven. Deut. 4. 35. *Unto thee,*— &c. Deut. 6. 4. *The Lord our God is one Lord.* Are there any more Suns in the World than one? 'Tis true, there are sometimes *Parrelli, or Mock-Suns*, two or three or more, which are no other than some Images or faint resemblancies of the Sun, caused by the refraction of its Beams in some plain, thick, watery adjacent Cloud; and so there may be some faint shadow or adumbrations of the Deity in some *brave Vertuoso's*, some Heroic Saints in the World; but

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but yet he that shall worship these for Gods, and pray to them as if they were his Mediators or Saviours, commits Idolatry, and offers Sacrilege to the God of Heaven, who calls to the Grandees of the World for an Entire Service, — *Worship him all ye Gods.* The Gods of the Heathens are but meer *Parelii*, filly Adumbrations, Ciphers compared to this *One Jehova.* *An Idol is nothing*, so saith the Apostle, *i. e.* of that which it pretends to represent. And 'tis a bold piece of presumption and sacrilegious Impudence, to set up *Rush-Candles* or *Wax-Tapers* to vye with the Saviour, to put mear Creatures in competition with the God of Heaven. Nay the *Moon* herself is not fit to enter any comparison (in right Judgment) with the *Fountain of Lights*, the *Sun*; for what Light she hath, 'tis dim and uncertain, and all borrowed; she hath none of her own: So nor all the Church Catholick put together, that in Heaven, and this on Earth are worthy of the tenth part of that Adoration and Honour we owe to the God of all the World. And yet there have been some so absurd in their practice, that they have burnt Incense to the *Queen of Heaven*;

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ven, (the Moon) when the Sun must be put off with a bare Sacrifice: And some that say ten *Ave Mary's* to one *Pater Noster*; saying with that Superstitious Monk --- *tu spes mea* --- Thou my Hope, my Tower, in whom I have placed the very End of my Salvation.--- if (which God forbid) I should like a Man mad and rebroate, forget my God, *vere tui nunquam obliviscar*. --- Thy memory is sweeter than Honey and the Honey-comb in my Mouth, &c. Methinks the Apostle seems, *1 Tim. 6. 16.* to allude to this similitude of the *Unity* of the Sun:

2. *Of the Trinity.* There are three considerable, distinct affections belonging to the Sun, all which I mentioned but now, --- *Motion, Heat and Light*: They are all of a several different property, and yet inseparable one from the other; and yet these *three all concenter in one Sun*. Why may not this be a pretty Tolerable Representation of the *Trinity* of Persons, the *Father, Son and Holy Ghost*? 'Tis a hard Mysterious Article to Humane Reason: Mankind hath long complained of the depth and difficulty

culty of this Myſtery. I will not ſay--that God meant this conſideration of the *Sun for a Natural Advantage to our Faith in the caſe*: But I dare ſay--we are allowed to help our Unbelief with all the Aſſiſtances of Nature (as well as Grace) that we can get. And this, if we pleaſe, may be one. Nor am I ſingular here neither! The *Ancient Fathers* of the Church have ſtarted the Notion before me! Dr. Day in his Lectures cites *Juſtin Martyr, Tertullian, Cyrian* and *Lactantius*, making uſe of this Compariſon. I humbly acknowledge this Article of our Faith is without a bottom! paſt Humane Fa-
 thers. 'Tis ſtoryed of *St. Auguſtin* that he endeavoured to found it. He walkt abroad to that purpoſe, at laſt came to a *River-side*; muſing with himſelf, and labouring to conceive it. At length not far off a little Child appeared unto him very buſie on the Bank. He had made forſooth a little hole, and with a Spoon which he had in his Hand, was lading of the Water into the aforeſaid little hole. *St. Auguſtine* draws nearer to him, demands of the Child what he was a doing! Father (quoth he)

he) my purpose is to *unlade this whole River into this little hole you here see.*

Augustine. *That's impossible, -- &c.*

Child. *Na more will you be ever able to bring to pass that which you are about.* And with that the Child vanished. I relate not the Story for a certain Truth. The thing itself in absolute consideration is true, *viz. that 'tis as impossible for us to conceive the Blessed Trinity, as with a little Spoon to unlade a Great River into a little hole.* The present Emblem may serve a little to take off our suspicions of the Impossibility and Absurdity of the Trinity of Persons in One God: It is not sufficient to expound the thing it self, all the Three Persons are represented under this Notion.

FATHER. -- *The Lord is a Sun, -- Isa. 60. 19.*

SON. -- *Mal. 4. 2. and vide Margent Luk. 1. 78. and Mat. 17. 2. -- Rev. 1. 16.*

HOLT GHOST. -- *He shall baptise with the Holy Ghost and with Fire.*

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--- *Lead you into the way of all Truth.*

Multa sunt quae dici possunt, sed sufficiat fidelibus pauca de Mystério Trinitatis audivisse. Aug. --- In die judicii non damnor, quia dicam nescivi Naturam Creatoris mei, si autem aliquid temere dixero, temeritas pœnas luit, ignorantia veniam promeretur. Id.

3. *Of the Divine Glory and Unsearchableness.* He that goes about to stare long upon the Sun, or approach its Light, and dive deep into the Nature of it, may as *Democritus*, --- *stare himself Blind*, before he can make any near approaches to it. 'Tis not easie to bear the influence of the Sun for one whole day, suppose we could possibly be so long under the immediate and direct emission of its Glorious Beams, tho upon the Earth. It will burn combustible stuff at the distance of 100000 miles, should it stand still, and neither remove away, nor be tempered with other cooling Elements. Consider this a little seriously, and apply it.

The

The Glory of God is such an amazing wonder, that as the Father saith --- *in hac mortali vita quicquid ad nos usque pertingit, aliud nihil est quam exiguus quidam rivulus, ac velut parvus magne Lucis Rivulus.* Naz. vide Act. 26.

13. 1 Tim. 6. 16. --- so that when we go about to search into the Divine Nature, we must stand off, and know our distance, and assume modestly to our thoughts, and acknowledge the depth of the Mystery, and cry out with the Apostle Rom. 11. 33, &c. *O the Depth, --- &c.* sure I am, tho we ought, as much as any thing in the world, to study the Nature and Properties of that God we are concerned with, and account it one of the first points of True Wisdom to acquaint our selves with that *Almighty Being* we have to do with, and to pray for more Light and Grace, that we may be able in due time to comprehend with all Saints what is the *breadth, and length, and height and depth; and to know the Love of God which passeth knowledge*: Yet in our highest attainments on this side the veil, *we shall know but in part, and prophesie in part*; our utmost skill will not be sufficient to
com-

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comprehend the Infinite God in the Embraces of our Finite Conceptions: And we shall as soon be able to climb the Sun, and stare with open Eyes upon that great Luminary, and comprize all its excellent Rays and Influences within the limits of our narrow Bosom, as — by searching to find out, and trace out the Almighty to perfection. Est in Deo, quod percipi potest; est plane si modo, quod potest, velis: Sicut videre est in Sole quod videas, si hoc velis videre, quod possis; amittas autem quod potes videre, dum quod non potes niteris; ita ut in rebus Dei habes quod intelligas, si intelligere quod potes, velis: Calum si ultra quam potes, speres, id quod potuisti non poteris. Hilar. Psal. 145. 3. Great is the Lord, and greatly to be praised, and his greatness is unsearchable.

I am loth to leave this *Abyss of Meditation*! Pardon me, Sirs, if I strain Courtesie a little in the case! This *Infinite Being is the Fountain of our Blessedness*, and therefore, notwithstanding his Excellent Majesty, can be cooped within no bounds, nor scaled by any Humane Apprehensions, to the height,
nor

nor fathomed to the utmost depth by any Line of Humane Reason; yet 'tis pleasant to behold him thro the Lattices, and spend our deepest thoughts and admirations upon his Glory! And if we cannot comprehend him, let us stand and wonder! And cry out with longing and importunate Desire ---- Oh! when shall the Veil be taken off our Eyes? When shall the Apartment that separates us, be taken away? When shall we come to know as we are known? But Oh--- when shall our finite Natures be exhale'd and drawn up with this Sun? And our Souls drawn up into his boundless Glory? and we Eternally Blessed in the warm Embraces of his Divine Love? In those Flames of Pure Affection for ever and ever! To think now of this unsearchable God, the most Infinitely Good and Glorious Being in the whole World, *whom the Heaven of Heavens cannot contain*, whom Angels all admire and adore, the *Nature of whose Glory we cannot now grasp with our most expanded thoughts*: That this God shall first pardon our sins, and then sanctifie our natures, and shortly send his Angels to fetch our Souls up to that Heavenly
Choir.

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Chaire, where we shall be *cloathed* indeed with the *Sun*, and tread the *Moon* under our Feet, and look with a holy scorn upon the little silly trifling comforts of the Sublunary World! This is enough to make our Faces smile now at every *Beam of Light* and Mercy darterd upon our Souls from that Divine Countenance, to make our hearts dance within us! To fill us with an unspeakable Joy upon the hopes of that intuitive fruition in the other World! Then, and not till then we shall see the Maker of the Worlds, and come to see and understand the deep and pleasant Mysteries of his Wondrous Works!

4. *Of the Divine Omnipresence* : That God should be every where present, as our Religion obligeth us to believe that he is, is a pretty hard Article; *in Heaven, on Earth, in Hell* : In the one by the especial manifestation of his Glory, in the other by the continual exercise of his Providence, in the last by the Execution of his Justice ; and yet thus he is, as both Scripture and Reason oblige us to believe: *The Heaven of Heavens cannot contain him, nor the Earth, nor Hell* : He transcends all the limits of Nature, and surpasses all those little finite bounds of Man's Conception, *Psal. 139. 3, 4, 5, &c.* yet even the difficulty of this Attribute, as insuperable as it seems to be, is plainly illustrated by this Simile, *The Sun is placed in the heavenly Orbs*, there it resides continually, yet disperseth its shining rayes to the Firmament above, to the Air, to the Earth below ; yea, it *traverseth round the world*, and visits the Antipodes under our Feet ; it passeth through our Windows, through the crevices of our Walls, the light breaks in through the Pores of our Curtains, and its Heat through Stone-walls ; it shines upon the nasty Dunghills, and yet receives no in-

fection or impurity thence. Why should it seem then a thing impossible, that the God that made it should fill the World with his Presence ! and he confin'd to no bounds !

5. (Which borders upon it) *Of the Divine Omniscience* : The Heathens supposed the Sun could see and hear ; *ὅς παντ' ἐπορεῖται, ὃς παντ' ἐπαγγεῖται* : Even the Scripture it self sometimes makes use of this Allusion and Metaphor ; *The Sun hath looked upon me*, Cant. 1. 6. 2 Sam. 12. 11. *In the sight of this Sun*. And there is so much ground for this Phancy, that take away the Sun, and our Eyes would serve to very little purpose ; it is that dispels the darkness, and discovers the Truth in all places of the World, (where it is discovered) and it *brings to light the hidden things of darkness* : As I said but now, it visits all parts of the World, *Air, Earth, Sea*, all the corners of the Earth, all the rooms of our Houses ; nay, our very Reins and Heart, the most retired parts of our Bodies, are not hid from the Heat of it : Were it possible to *bar the Pores of our Skin*, and shut the door of our Breasts fast against the Beams and warm influence of it, our very Heart-blood would

would soon congeal into a dead and putrid Humour ! What is this but a fair Copy of the Divine Omniscience, so far as an insensate Creature can possibly vie with an intelligent and infinite Creator ? Tell me, you now that are ready to object Blindness to the God of Heaven, and say, *Tush, the Lord doth not see, nor the God of Jacob regard* ; can you hide your selves from the Sun of the Firmament, and live ? If not, shall not he that made the Sun search further than an insensate finite Creature of his own making ? *Shall not he that made the Eye, see ?* &c. but shall not he that made *Ὀφθαλμὸς ἰσχυρὰς*, the Eye of the World, see more than the Eye it self ? Go now ye Hypocrites, and shut the Door, and draw the Curtain over your secret Debaucheries, and dare to perpetrate the boldest sins under a Vail, — but remember, that the Light will break in through the narrowest chink, and nothing can hide you from the Omniscient Eye, *before whom Hell is naked, and Destruction hath no covering,* Job 26. 6. vid. Heb. 12. 13.

6. Of the Divine Providence : That God should be still in Heaven, and there safe in the enjoyment of a Compleat

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Happiness, and yet interpose his Power and Government in the Transactions of this *lower World, without any Disturbance to his rest and quietness*, is a Wonder which some People in the World have not been able to digest : I desire these People but to give themselves leisure to meditate a little upon the present subject of our Discourse, and take notice how the Sun is as quiet in his Orb, and *excellently glorious from Age to Age*, without any change or diminution, or disturbance from any thing, either in the Spheres above, or the Orbs below, and yet hath still a mighty influence upon all things here beneath ; *tempering the Air, fanning the Clouds, dissolving the Snow, and Hail, and Frost, and Dew, giving light to the Moon, shining round the Earth ; fecundating the very Mines, Trees, Herbs, Grass, Fruits, Flowers ; influencing upon the Constitutions of us Men, our Bodies first, and then our Minds ; giving light, heat, motion, action, generation, sense and life, to all sublunary living bodies ; and then say —* Whether it be not very feasible to believe, that God Almighty may govern this lower World, and interpose his Hand in the Concernments of us Men, without any prejudice to the rest of his
blessed

blessed Attributes ! I am very sorry that
 Men are so apt to suspect the weakness
 of the Almighty Power, as if he were
 a meer Cypher to the Governance of
 of all Humane Affairs ! but when they
 are so insensible of the secret and yet
 notorious *concurrence of this eminent Pla-*
net with the concerns of Nature, the
 Wonder is at a stop : And we must say
 at best, that Men are Fools for want
 of thinking, and using their Faculties !
 Men have got a Trick, ever since *sin*
debauch'd their Natures, of looking low,
 and creeping upon the Earth, and ta-
 king Notice only of things that run di-
 rectly into their Eyes, fixing upon secun-
 dary Causes ; and the immediate Effects
 and Consequences, (like the Dogg that
 quarrels with the Staff, but regards not
 the Hand that holds it ; or the Hogg
 that gathers the Acorns and Mast, but
looks not up to the Tree from whence they
fall) — forgetting that the God of Hea-
 ven hath an effectual influence upon the
 Works of his own Hands. *Is there evil*
in the City, and the Lord hath not done
it ! and is there any good amongst us
 which comes not from the Fountain of
 Blessedness, the *Author of every good and*
perfect Gift ! Let Men learn a little from
 this Topic to raise their aspect, and

climb the Ladder from Orb to Orb, in the tracing of causes, 'till they come to the Primum Mobile, the Original Principle of all Motions ; and by accustoming themselves to this Method of consideration, peradventure they will find reason to run every remarkable Contingent of their life to the Head, and at last terminate in the Son of Righteousness.

7. *Of the Divine Invisibility* : 'Tis true, we may see something of the Sun, but there is something likewise in it, which we cannot see ; who can see its *Beams or glaring light*, or heat, or motion, so as to be able to give any competent account of the *nature, substance, colour, and properties of them* ? You may see the back-parts, the Operations, the glimmering and faint representations of the Almighty — But *there shall no Man see his Face, and live*, *Exod. 33. 20.* Can the Owl see the Sun, or Batts endure the Day-light ? no more can we abide the Lustre of the Divine Presence, or see the Essentials of his being, *1 Tim. 6. 16.*

8. *Incorruptibility and Immortality* : The Sun is the same now as he was last Year, last Age, thousands of Years ago ; he suffers no decay, infirmity, old age,
or

or declension, but is as fresh and vigorous now, as in the *first Morning* of its Creation. Doth not this somewhat resemble *the Glory of the incorruptible God?* the King Immortal, Eternal, Invisible, *Jam. 1. 17. Who is the same to day, yesterday, and for ever : All things here wax old, as doth a Garment, &c.*

9. *Of his Omnipotence :* (For all these Attributes are reckon'd to the Almighty, as in a manner peculiar to him, and therefore I hope you'll not quarrel with the Number of my Particulars.) What cannot (in reason) the Sun do ? I have instanced in many things under the *point of Providence* ; I will add a few more : The Sun can parch our grounds, exhale our Waters, make the Earth barren, destroy our Harvests, and bring a *Dearth* upon the Land. The Sun can invenom the Air, and shed a Poison into our Constitutions, and destroy us with Plagues and Mortal Distempers ; the Sun can burn our Houses, Towers, Steeples, and make a Desolation in the Earth ; the Sun can make our Heads ach, our Hearts burn, our Choler domineer, and so dispose to Wars and Blood-shed. Agen, the Sun can melt the Clouds, and send *Rain upon the Earth to make it fruitful,*
and

and turn our dry grounds into Springs of Water ; can heal the Air, and warm our Constitutions, and preserve our Health, and Wealth, and Peace, and Plenty, but all this under the Permission of God Almighty : He only is the the Supream Power, *whom no Creature can resist* : He only is Omnipotent — *Our God is a consuming Fire, Heb. 12. 29. What a mighty Foundation is this Attribute of the Divine Omnipotence to build our Faith and Affiance upon !* and what strong Reasons we have to believe it ! and yet we shake like a Bulrush, when we lean upon that *strong Arm* ; the *strength of Israel*, who will not lye, nor deceive ; that mighty God, *who is able to do exceedingly abundantly above all that we (weak Mortals) can wish or think of* : What Conceptions we are able to frame to our selves now of this Attribute, I know not ; this I believe, when once the leaf of this sublunary World is turn'd over, and the *Gates of Heaven are open'd*, and that *Scene of Infinite Glory which lyes yet before us out of sight, is presented to our eyes, when the WONDERS of the other World come in view*, we shall then cry out, *Rev. 19. 6. The Lord God Omnipotent reigneth.*

10. *Purity and Holiness* : The Fire is a clean Element, and one of those that we are wont to purifie Mettals and Vessels made of them with ; It was enjoyned under the Law. The Sun is pure from any Spot, or Blemish, or Wrinkle, or Cloud, or Earth, or Polution : Yea, though it visits our Dunghills, 'tis not defiled with them ; *no uncleanness can stick to the Sun-beams* : Yea, it discovers the Spots upon our Garments, the Freckles upon our Faces, and puts a shame upon our Deformities, *Eccles. 16. 10.* What is this, but a lively Emblem of the infinite purity of that God, *with whom we have to do* ? That *Refiners fire* and *Ful- ters soap*, whose words are all of them *purier than Gold tried in the fire*, and requires *us to be pure as he is pure* ; and really when we consider this visinity of the Divine Holiness, we may be justly abashed into shame and confusion, to think what deformities our Souls are disfigured with, and what insolencies we have committed *in the sight of this Sun*, and withall, we have reason to cry out, — as *1 Sam. 6. 20.* *Who is able to stand before this holy Lord God ? if the righteous scarcely be saved, &c.* We are apt to please our selves with the *Memoirs of the Divine*
Good-

Goodness and Clemency, the shining light and warmth of the Sun-beams, but seldom remember, that the same Sun, when it looks thro' a burning-glass, is apt to set fire upon combustible Stuff; I mean, that whosoever builds any such light, Tinder, Hay, Straw, Stubble, Wood, false Doctrines and Errors of Judgment, or ungodly Practices, runs the *risk of an extraordinary hazard*, and that these works must be tried by a Jealous God; and whatever is combustible must be burn'd up, and if the sinner after that loss have any substance of Purity and Holiness left, *he shall be saved, but so as by fire*; as a piece of impure Gold or Silver thrown into the Furnace, to prove the Mettal and wast *the Dross. Our God is a consuming Fire.*

II. *Bounty*: How beneficial the Sun is to the Earth, I need not stay now to tell you; 'tis sufficient to say, the *benignity and beneficence* of it is so great, and its good offices so many, that we can as ill spare the Sun *out of the firmament*, as the Breath almost out of our Nostrils; nor can we live, or move, as Men, as Christians, *without the mercies of God*: His Mercies are over all his Works! and should I go about to ex-
tiate

tiate upon this Theme, I might as well go wade in the deep and wide Ocean. *His mercy is over all his works!* He is a gracious God, merciful, slow to anger, of great kindness, pityful and compassionate, of tender bowels, and a long patience, and plenteous in goodness; keeping mercy for thousands of them. In short, the Prophet seems to make out my Analogy in this point more exactly, when he tells us, *Mal. 4. 2. The Son of Righteousness shall arise with healing in his wings.*

12. *Unchangeableness and Everlastingness*: We see nothing visible in the nature of things to prognosticate the ruine of the Sun, at least till the expiration of the whole *Elementary World*: It neither changes, nor decays, nor dies, it falters not in its motions or influences; 'tis still one, continues the same, and will do so till the end of time — *So long as the Sun endures, Psal. 72. 5, 17.* and in this respect likewise 'tis an adumbration of the *Divine Truth, and Faithfulness, and Unchangeableness, and Eternity. I am the Lord, I change not, therefore ye sons of Jacob are not consumed, Mal. 3. 6. The Lord shall endure for ever, Psal. 9. 7.*

13. *I have one thing more, and I have done : The Sun and Moon represent a Husband and Wife ; so the Heathen Poets fancied, and accordingly gave the names of Phebus to one, and Phebe to the other, Psal. 19. 5. And tis very certain, the Moon depends entirely upon the Sun for all its light, and attends it in its motions, as becomes an Obsequious Bride ; nor am I singular in this conceit ; Holy Scripture gives sufficient countenance to it. The Church is fitly compared to the Moon, upon the account of its Changes, Eclipses, borrowed Light, and waning Complection. I think, by the seed of David, Psal. 89. 37. compared there to the Moon, is meant the Church, and as for the Sun, ye have heard already, that God himself stoops to the Metaphor ; the other part is easily made out, viz. That this Sun and this Moon are related one to the other, as the Bridegroom and the Bride, Isa. 62. 1, 5. You are this Moon, God hath set his Love upon the children of men, with design to marry them to himself ; Christ the Sun of Righteousness, hath died to purchase their affections, and present them to himself a glorious Church, not having spot or wrinkle, &c. As a man loves his wife, so doth Christ the*

the Church; only this, are you willing to accept the Proposal, or will you *disdain the motion*? Shall this *Moon scorn to be married to this glorious Sun*? or are you willing to take Christ for your wedded Husband, *to live together after Gods Ordinance, in the sacred Tie of a Matrimonial Relation*? God himself courts you, Christ hath died for you, *the Spirit and the Bridegroom say, Come*, and we his Embassadors and Ministers say, *Come*, we beseech you *in Christ's stead*; the Commission to us is much the same with *Abraham's* to his Servant, *Gen. 24. 38.* And our answer may be much the same with *Abraham's* Servant to his Master, *v. 39.* however, our Address to you is the same with his to *Rebecka*, *v. 49.* If you are willing, God is willing, and all things are ready, and the Match is excellent, and no Dowry on your part is required, only as the *Psalmist*, *Psal. 45. 10. Harken, O Daughter, &c.* And if you are thus far willing, heartily willing, the *Espousals may be celebrated now*, we will very quickly, God willing, solemnize the Contract, (*in the Sacrament*) and shortly the Marriage shall be consummate, and the Feast prepared, (when the Scaffold of this World is taken down) and the Compeer of our Bridegroom

groom, *the Man of sin is destroyed*, and the number of the Guests are compleated, and room is made for that great solemnity; then, I say, the *Marriage-day* will come, and the Feast celebrated, and the Nuptials consummate, and then *Rev. 19. 7. Let us be glad, and rejoyce, and give honour to him; for the marriage of the Lamb is come, and his Wife hath made her self ready.*

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M^r de la Bruyere's Charact^rs Lond. 1691

Pag. 435. 436. 437. 438.

The Diameter of y^e Moon 2250 miles.

The distance of y^e Moon from y^e Earth, 300000 miles.

The Diameter of the Earth, 8000 miles.

The distance of y^e Sun from the Earth, no less than 10 thousand times
the Diameter of the Earth. See here. p. 61.

The Diameter of the Sun 100 times as large, as y^e Earth's.

The Diameter of Saturn 1800 Millions of miles.

The distance of Saturn from y^e Earth is at least 10 times as much as
the Sun's.

The distance of the Sun & Saturn from y^e Earth, is inconsiderable in
respect of other Stars.

If a Milstone were to fall from the Sun to the Earth, it must fall
90 Millions of Miles and would be 140 years in falling, after y^e rate
of 3 miles in 2 minutes.

A Race Horse, running 30 miles in an hour, must be 20000, 500,
648 years in taking a round about Saturn.

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AN
ESSAY
UPON THE
WORKS
OF

Creation and Providence:

BEING AN
Introductory Discourse
TO THE
History of Remarkable Providences,
Now preparing for the Press.

To which is added a
FURTHER SPECIMEN
of the said WORK:

AS ALSO
Meditations upon the Beauty of Holiness.

By *William Turner* M. A. and Vicar of *Walberton*
in *Sussex*,

*The Heavens declare the Glory of God, and the Firmament
sheweth his Handy Work. Psalm 19. 1.*

LONDON, Printed for *John Dunton*, at
the Raven in *Fleet-street*, and are also sold by *Edm.
Richardson* near the *Poultry Church*. 1695.

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and turn our dry grounds into springs of Water ; can heal the Air, and warm our Constitutions, and preserve our Health, and Wealth, and Peace, and Plenty, but all this under the Permission of God Almighty : He only is the the Supream Power, *whom no Creature can resist* : He only is Omnipotent — *Our God is a consuming Fire, Heb. 12. 29. What a mighty Foundation is this Attribute of the Divine Omnipotence to build our Faith and Affiance upon !* and what strong Reasons we have to believe it ! and yet we shake like a Bulrush, when we lean upon that *strong Arm* ; the *strength of Israel, who will not lye, nor deceive* ; that mighty God, *who is able to do exceedingly abundantly above all that we (weak Mortals) can wish or think of* : What Conceptions we are able to frame to our selves now of this Attribute, I know not ; this I believe, when once the leaf of this sublunary World is turn'd over, and the *Gates of Heaven are open'd, and that Scene of Infinite Glory which lyes yet before us out of sight, is presented to our eyes, when the WONDERS of the other World come in view, we shall then cry out, Rev. 19. 6. The Lord God Omnipotent reigneth.*

10. *Purity and Holiness* : The Fire is a clean Element, and one of those that we are wont to purifie Mettals and Vessels made of them with ; It was enjoyned under the Law. The Sun is pure from any Spot, or Blemish, or Wrinkle, or Cloud, or Earth, or Polution : Yea, though it visits our Dunghills, 'tis not defiled with them ; *no uncleanness can stick to the Sun-beams* : Yea, it discovers the Spots upon our Garments, the Freckles upon our Faces, and puts a shame upon our Deformities, *Eccles. 16. 10.* What is this, but a lively Emblem of the infinite purity of that God, *with whom we have to do* ? That *Refiners fire* and *Fulcers soap*, whose words are all of them *purier than Gold tried in the fire*, and requires *us to be pure as he is pure* ; and really when we consider this visinity of the Divine Holiness, we may be justly abashed into shame and confusion, to think what deformities our Souls are disfigured with, and what insolencies we have committed *in the sight of this Sun*, and withall, we have reason to cry out, — as *1 Sam. 6. 20.* *Who is able to stand before this holy Lord God ? if the righteous scarcely be saved, &c.* We are apt to please our selves with the *Memoirs of the Divine Good-*

Goodness and Clemency, the shining light and warmth of the Sun-beams, but seldom remember, that the same Sun, when it looks thro' a burning-glass, is apt to set fire upon combustible Stuff; I mean, that whosoever builds any such light, Tinder, Hay, Straw, Stubble, Wood, false Doctrines and Errors of Judgment, or ungodly Practices, runs the *risk of an extraordinary hazard*, and that these works must be tried by a Jealous God; and whatever is combustible must be burn'd up, and if the sinner after that loss have any substance of Purity and Holiness left, *he shall be saved, but so as by fire*; as a piece of impure Gold or Silver thrown into the Furnace, to prove the Mettall and wast *the Dross. Our God is a consuming Fire.*

II. *Bounty*: How beneficial the Sun is to the Earth, I need not stay now to tell you; 'tis sufficient to say, the *benignity and beneficence* of it is so great, and its good offices so many, that we can as ill spare the Sun *out of the firmament*, as the Breath almost out of our Nostrils; nor can we live, or move, as Men, as Christians, *without the mercies of God*: His Mercies are over all his Works! and should I go about to expa-
tiate

tiate upon this Theme, I might as well go wade in the deep and wide Ocean. *His mercy is over all his works!* He is a gracious God, merciful, slow to anger, of great kindness, pityful and compassionate, of tender bowels, and a long patience, and plenteous in goodness; keeping mercy for thousands of them. In short, the Prophet seems to make out my Analogy in this point more exactly, when he tells us, *Mal. 4. 2. The Son of Righteousness shall arise with healing in his wings.*

12. *Unchangeableness and Everlastingness*: We see nothing visible in the nature of things to prognosticate the ruine of the Sun, at least till the expiration of the whole *Elementary World*: It neither changes, nor decays, nor dies, it falters not in its motions or influences; 'tis still one, continues the same, and will do so till the end of time — *So long as the Sun endures, Psal. 72. 5, 17.* and in this respect likewise 'tis an adumbration of the *Divine Truth, and Faithfulness, and Unchangeableness, and Eternity. I am the Lord, I change not, therefore ye sons of Jacob are not consumed, Mal. 3. 6. The Lord shall endure for ever, Psal. 9. 7.*

13. *I have one thing more, and I have done : The Sun and Moon represent a Husband and Wife ; so the Heathen Poets fancied, and accordingly gave the names of Phebus to one, and Phebe to the other, Psal. 19. 5. And tis very certain, the Moon depends entirely upon the Sun for all its light, and attends it in its motions, as becomes an Obsequious Bride ; nor am I singular in this conceit ; Holy Scripture gives sufficient countenance to it. The Church is fitly compared to the Moon, upon the account of its Changes, Eclipses, borrowed Light, and wanhilth Complection. I think, by the seed of David, Psal. 89. 37. compared there to the Moon, is meant the Church, and as for the Sun, ye have heard already, that God himself floops to the Metaphor ; the other part is easily made out, viz. That this Sun and this Moon are related one to the other, as the Bridegroom and the Bride, Isa. 62. 1, 5. You are this Moon, God hath set his Love upon the children of men, with design to marry them to himself ; Christ the Sun of Righteousness, hath died to purchase their affections, and present them to himself a glorious Church, not having spot or wrinkle, &c. As a man loves his wife, so doth Christ the*

the Church; only this, are you willing to accept the Proposal, or will you *disdain the motion*? Shall this *Moon scorn to be married to this glorious Sun*? or are you willing to take Christ for your wedded Husband, *to live together after Gods Ordinance, in the sacred Tie of a Matrimonial Relation*? God himself courts you, Christ hath died for you, *the Spirit and the Bridegroom say, Come*, and we his Embassadors and Ministers say, *Come*, we beseech you *in Christ's stead*; the Commission to us is much the same with *Abraham's* to his Servant, *Gen. 24. 38.* And our answer may be much the same with *Abraham's* Servant to his Master, *v. 39.* however, our Address to you is the same with his to *Rebecka*, *v. 49.* If you are willing, God is willing, and all things are ready, and the Match is excellent, and no Dowry on your part is required, only as the *Psalmist*, *Psal. 45. 10. Harken, O Daughter, &c.* And if you are thus far willing, heartily willing, the *Espousals may be celebrated now*, we will very quickly, God willing, solemnize the Contract, (*in the Sacrament*) and shortly the Marriage shall be consummate, and the Feast prepared, (when the Scaffold of this World is taken down) and the Compeer of our Bridegroom

groom, the *Man of sin* is destroyed, and the number of the Guests are compleated, and room is made for that great solemnity; then, I say, the *Marriage-day* will come, and the *Feast* celebrated, and the *Nuptials* consummate, and then *Rev. 19. 7.* Let us be glad, and rejoyce, and give honour to him; for the marriage of the *Lamb* is come, and his *Wife* hath made her self ready.

F I N I S.

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groom, *the Man of sin is destroyed, and the number of the Guests are compleated, and room is made for that great solemnity; then, I say, the Marriage-day will come, and the Feast celebrated, and the Nuptials consummate, and then Rev. 19. 7. Let us be glad, and rejoyce, and give honour to him; for the marriage of the Lamb is come, and his Wife hath made her self ready.*

FINIS.

Kindle preaching
Meditations

1017. 4. 16.
UPON THE

Beauty of Holiness.

By WILLIAM TURNER, M. A.
and Vicar of *Walberton* in *Sussex*.

*Worship the Lord in the Beauty of Ho-
liness, Psal. 29. 2.*

L O N D O N,

Printed by *J. Astwood* for *John Dunton*,
at the *Raven* in *Jewen-street*, and are
also to be Sold by *Ed. Richardson*,
near the *Poultrey-Church*. 1695.

Wm. L. G. L.

Wm. L. G. L.

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Wm. L. G. L.

Wm. L. G. L.

Wm. L. G. L.

Wm. L. G. L.

To my Dear Friends and
Acquaintance in *Flintshire,*
Shropshire and *Sussex*, &c.

SIRS,

Having broke the Ice already, in
daring to appear publickly
in the World, I was willing
next to pitch my Thoughts upon the le-
vel, for the benefit of my Friends and
Acquaintance : If perhaps I might with
a short Discourse, not too tedious for
the Ears of any sober Person, that is at
leisure from the Noise of Importunate
Cares and Business, recommend a Sub-
ject that is worthy a bigger Encomi-
um than I am able to give it. I am
not ashamed of the Theme, but I am a-
shamed of my self, as a Person unwor-
thy to handle it ; this made me hesitate
a while, and consider, whether I were

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not

The Epistle

not imprudent, to put my self upon such a Subject as would tempt the Reader to enquire, whether the Author were such a Glorious and Beautiful Saint as he here recommends to the World? To deal freely and ingeniously in the Case of such Objections as these are, I will openly avow it to the World, that I Admire the Rule we are to walk by; I am ashamed every Night upon my Knees of my own and others Transgressions and Prevarications. God forgive us! we live as if we were in love with Deformity, and took a Pride in that which is our shame! Mankind is absolutely the Greatest Blot of all the Visible Creation; and 'tis the saddest Lamentation of all, that the World is growing old, and men no wiser than they were some Thousands of Years ago. We are sensible of Neatness and Beauty in Cloaths, Faces, Houses, every thing but our Lives and Manners. If this be not an Absurdity, I know not what is: The Heathens (some of them) laughed

Dedicatory.

laughed at it long ago, as a piece of Nonsense not reconcileable to Humane Reason, and yet we still go on to Dote at the same rate, and never Tax our Intellectuals, as if they were to be blamed for the immorality of our Lives. Men are generally tender of the Reputation of their Wit, and choose (of the two) rather to be suspected and accounted Knaves than Fools; but in earnest, in the Account of Religion, 'tis hard to say whether they are fitter for, Bridewell or Bedlam. To provoke my self and Reader to shake off (by degrees at least) this Ungodly Tribe, and to live like Men of sense, and somewhat that is solid and brave, to love that which is Truly Lovely, is the sincere Design of

Dear Sirs,

Your Real Friend and Servant,

W. TURNER.

THE

Meditations

UPON THE

Beauty of Holiness.

TIS a *laborious Task*, to commend unto the sinful World the Love of our Religion, and requires a more than Humane, an Angel's Skill, the Tongue of *Cherubims*, the most strenuous Arguments and *sweetest Eloquence* in the World: And when we have done all that we can, unless we can also *open blind eyes*, and make them see a Beauty there, where with their natural Eyes and Understandings they see nothing but Deformity, our labour is still lost, and we must return without our Errand.

My Design at this time is to treat upon this Subject, and yet when I have set out the *Constitution of our Religion in its*

Native beauty, and presented the Figure of it in its most amiable Complexion, I must leave it at your Censures, and desire you to begg of God the Illumination of your Understandings, the opening of your Eyes, that you may pass a right Judgment in the Case.

This will be the drift of my following Discourse, viz.

- I. To shew, that Holiness and the Divine Worship, are in themselves beautiful.*
- II. To exhort you to keep up, what you can, this Beauty of Divine Worship, and a Holy Life.*

First, That there is a certain Beauty in the Exercise of Religion, and especially in the Divine Worship; and this may be evinced by the opening of these particulars.

- 1. The God whom,*
- 2. The Christ thro' whom,*
- 3. The Ministers, by the instrumentality of whom,*
- 4. The Place where,*
- 5. The People who,*
- 6. The Graces wherewith,*
- 7. The*

7. *The Ordinances wherein,*
8. *The Glory, for which we worship,*

Are all Beautifull.

This I shall shew first of all, and afterwards the Deformity of the contrary, *Impiety and Irreligion.*

1. *The God whom we worship is a Beautiful God :* If there be any Beauty in the World, any Comeliness and Excellency in any Creature, any pleasant Figures or Shaddows of Decency to be found upon any Being within the *Circuit of the wide Universe*, they are all but borrowed Beams from this Sun. The Psalmist makes it his most Cordial request, his *שאלתי אחר*, his only Petition to Heaven — to see the Beauty of the Lord, *Psal. 27. 4.* Here he could be content to inhabit all his dayes, to contemplate the Beauty of the great *Jehova*, to gaze and spend his Eyes upon the glorious lustre of this Sun; a thousand Mouths, and a thousand Tongues, tho' as fluent all of them as those of Angels, would be too little to praise this Beauty, to describe this Glory; but one Ray of it darted in full vigour upon us now, would be enough not only to strike our

Senses with blindness and astonishment but even to crack our mortal Tabernacles, and lay us all flat upon the Dust. Why, the Divine Glory is inaccessible to Creatures dwelling in corruptible bodies, in Houses of meer Clay, not yet purged from the rottenness and rust of Sin, and refined for Glory; the God whom we worship is a God of eminency, of excellent Beauty, of incomprehensible unconceivable Glory! all the Jewels and Inferiour Beauties of this sublunary World, and all the Spangles of the Starry Spheres, put together, would be nothing, compared to this excellent amiable Being. Could we but see him a little in his Robes of Majesty, Glory and Beauty, now, as we shall hereafter, Face to Face, a glimpse would be a Charm, and a single Glance a Spell to all the Cares and Pleasures of this poor transitory World: Then we should dote, as David did, upon the יְהוָה בְּנֶעֱמָה and cry out in the same manner — One thing, O Lord — this one thing, I desire, this I will seek after, that I may dwell in thy house for ever; that I may spend not only the few Minutes of the present short Life, but may wear an Eternity in thy house, &c. Then with St. Paul after his Visions, — let the World lye all of it

it under foot, let all the Charms besides of Wealth or Pleasure, be despised, as *Dross and Dung*, in comparison of this Beauty, this Glory !

I would, but cannot, speak somewhat worthy of that God, and his desirableness, whom we worship ; for not only our *Tongues*, but our *Senses* faulter, when we soar aloft, and begin to talk of that *Infinite Glory* ! His own Works speak louder for him than our words : *All his Works praise him*. Every Creature hath a Tongue to say somewhat in the Commendation of him that made them ! and can we live *in the croud, in the very midst of his Extomiasts*, and hear and see nothing !

I would not, Sirs, that ye should be put into Raptures now, God finds it not convenient to distribute our Rewards to us 'till we have done our Work ; he hides at present his Beauty from us in retirement, within the Vail — but I would not that Men should be *stark-blind*, and not see something of his Excellency, whose Glory *fills the Heavens*, and Mercies extend themselves over all the World.

2. *The Christ through whom we Address our selves to God, and by whose Intercession we hope for Acceptance in our religious Services. Our Mediator is sweet and lovely, the most amiable amongst ten thousand, fairer than all the Children of Men; his Lips are full of Grace and Truth, his Garments smell of Myrrh, Aloes, and Cassia, out of the Ivory Pallaces: His Incarnation, humble Birth, excellent Doctrine, holy Life, divine Miracles, meritorious Death, and glorious Resurrection, all are pourtrayed to us in the Lineaments of a perfect Beauty; here we may see the blessed Cherubims clasping their Wings over the Propitiatory; Truth and Mercy, Righteousness and Peace kissing each other; the Terrors of the Law, and the Blessings of the Gospel met together in the sweetest Embraces; and if there be any profane incredulous Souls, that wink and dazle at this Prospect, and say as in the Prophet, *He hath no form or comeliness, and tho' we see him, we see nothing in him that we should desire him*; Isa 53. 1. *If he be despised and rejected of Men*, (as 'tis very true he is by too too many) if this Jewel be a stone of stumbling, we know the reason, 'tis because the God of this World*

hath

hath blinded their Eyes, and drawn such deep Prejudices over their Understandings, that like *Owls of the Desert*, they cannot see the Noon-Sun. Away then with that unholy Generation, that prize not their Mediator, nor make *their Applications to Heaven in his Name*, but make a Mock of that Jesus that dyed in *Jerusalem*, and resolve all the Mystery of our Redemption into a meer figure ; as if our Jesus were but a shadow, and our Redemption a vanity ; and those also that place so much *Perfection in themselves*, as makes the application of Christ's Merits impertinent and unnecessary ; or those either, that *patch the Merits of their Saviour* with their own Works, and to make him more compleat, adjoin other Mediators to him. For us, we *know no other Name under Heaven*, so sweet, so salutary, so efficacious with God the Father, *by whom we may expect Salvation*, Isa. 4. 2. And is it not so far a decent Worship, to adore such a God, by the Mediation of such a Jesus ! to Pray to God in the Name of Christ ! to be *usher'd into the Audience of the Father by the Intercession of his only Son* ! to have access into the Court of Heaven in the Name of the Son of God, who hath loved us, and given

ven himself for us, *Hag. 2. 7. The Desire of all Nations.*

3. *The Ministers, by the Instrumentality of whom, &c.* I mean not those *Pseudoes* that run before they are sent, those lying Spirits, that under pretence of Teaching, deceive the People ; but those Ministers of the Gospel which Preach the Word faithfully, and divide it skillfully, and administer all the Sacred and *Sacramental Ordinances impartially, without addition or diminution ;* that Preach with zeal, and Pray with fervour, and live well, and study to approve themselves honest Pastors, that need not be ashamed ; they that endeavour to reduce the straying sheep, to warn the unruly, to rebuke the gain-sayer, to *comfort the weak,* commending themselves to the Consciences of their Hearers in the sight of God ; and these, I say, (if we have any such amongst us, as no doubt but we have, tho' I wish their number were greater) are Men of a welcome Presence, of *beautiful Feet,* of pleasant Countenances, *Isa. 52. 7. The very Office it self is an Ornament ;* tho' the Church never wanted those Adversaries, that in despite to the Light threw Stones at the Lanthorn. The Minister is a Terrestrial Angel,
(they

(they should be so, and good Ministers are so) *To the Angel of the Church, &c.* Rev. 2. 1. of Ephesus, Sardis, &c. they are Starrs, and shining Lights in the dark World ; and Starrs, ye know, enamel the Hemispheres : They are the Servants of the living God, which shew to us the way to everlasting Salvation.

I would not say these things to *puff the Clergy up with Pride* and Vain-glory ; but I would have the People know those Men that are set over them, and admonish them, and *give double Honour* to them that labour faithfully in Word and Doctrine, and acknowledge the *beauty of their feet*, which run to them upon these Evangelical Errands, and pay a due and humble deference to that Sacred Function, and account them more than the *Horse-men of Israel, and the Chariots thereof.*

4. *The Place where :* Whether it be a Tabernacle or a Temple, or other place assign'd to the Holy Service; not that we attribute any inherent Holiness to such places now especially under the Gospel, but what depends meerly upon the relation it bears to the Work and Employment 'tis devoted to ; and upon this score the
Place

Place ought to be dear to us, and appear amiable in our Eyes ; and we should be so in love with the Place for the Works sake, as to say of it as the Patriarch of Bethel, *How dreadful is this place ! this is none other than the House of God ! and lo here the Angels of Heaven ascending and descending as it were upon a Ladder !* or as the Prophet David, Psal. 84. 1, &c. *How amiable are thy Tabernacles, O Lord of Hosts ! 'tis the perfection of Beauty, shining with the light of the Divine Countenance, Psal. 50. 2. 'tis that Zion which the Lord hath chosen, and desired for his habitation ; saying, this is my rest for ever, here will I dwell ; — here will I treat my Spouse the Church with the sweetest Wines, the fattest Delicates, the choicest Ordinances in the World ; Manna from Heaven, Angels Food, the Waters of Life, Nectar and Ambrosia, Nourishment for Souls to fit them for Eternity ! Forgive me, Sirs, if I speak with some spice of Fondness and Admiration ! all the World besides is common ground, compared to this Sacred Apartment, and all our Employment besides in comparison of this is nauseous and impertinent ! here's the Vineyard of red Wine that the Lord himself doth keep, Isa. 25. 6.*
better

better far than all the *Taverns*, than all the *Theaters*, than all the *Elysian Camps* of the wide Universe! Glad then may we be, when they say unto us, *We will go into the house of the Lord, we will worship towards his holy Temple! we will go and keep holy-day in the Courts of the Lord's house, on the hill of Zion, in the midst of Jerusalem! Hallelujah!* — Here we have better Company than any where in the World besides, I mean, in a more especial manner; here more peculiarly than any where else, we have Heaven it self in Emblem, *Mount Zion* in Effigie, the *Cœlestial Jerusalem, the City of the living God, the Coier of Angels, the Court of Saints*, a sweet correspondency with the best of Spirits in both the Churches, in both the Worlds, *Militant and Triumphant, Earth and Heaven*, which brings me to

5. *The People, who*: The Holy Church, the best of Men, and Angels, and Spirits, separate; the *select Company called out from the rest of the World, to adore their Lord, and communicate of his Grace, and prepare for, and partake of his Glory!* not that all who are called are accepted, the Chaff and Wheat, the Corn and Tares, the good and bad Fish, the
 Sheep

Sheep and Goats ; the Sincere and Hypocrite are both for a while jumbled together in promiscuous Company, *but none are real Communicants in this sweetness but real Believers* ; the rest feed upon the shell, these eat the Kernel ; the rest look on, these taste the Comforts ; the rest fill up a space, and serve for some purposes, *they hew wood, and draw water for the use of the Tabernacles* ; these are invested in the Communities, Privileges and Dignities of the Place ! they have all one Coat, and Creed, and Profession, but these all have *one Mind, one Mouth, one Hope, one Way and one End ! they mutually partake and Communicate together in the same Prayers, Praises, Promises, Privileges, every thing that is sweet and salutary ; and tho' their Faces differ, their Natures do not ; tho' in Opinions about some lesser punctilio's they consent not, in their Charity they are all one : One so entirely, that all the Cunning and Violence in the World shall not be able to dissolve the Knot ! One so entirely, that their Interests, their Intercessions, their Cares and Crosses are the same ; the whole Company espouse the same Cause, all drive at the same End, all mean the Divine Glory, and the good of Mankind in general ; if one be weak, the other is weak ;*

weak ; if one be offended, the other burns ; all the Members of the same Body do sweetly and amicably sympathize together ! Christians as widely distant one from the other as the two Poles, meet in their Prayers, in their Eucharists ! even the Angels stoop to us, and we aspire to them ! we are all carrying on the same Work, we shall all receive the same Wages, we shall all shortly together be with the Lord : " Tho' our Brains be different, yet our Hearts are not, [Bishop Hall] nor our Ends shall not. The Church is lovely, orderly, unanimous, as an Army with Banners. In short, the Churches are the Glory of Christ, 2 Cor. 8. 23. and therefore may well be accounted the Glory of us, the Beauty of the World, the Jewel of the whole Earth ; and tho' it be burnt with the Sun of Temptation and Affliction, tho' it be spotted as the Moon, tho' it be black and homely, yet 'tis orderly and comely, and shall e're long be presented (all the Body of them) to the Holy Jesus, as a glorious Church, without spot, &c. Psal. 48. 1, 2, 3.

6. *The Graces wherewith :* And here I have a large Field, a pleasant Garden, full of sweet odoriferous Herbs, and beautiful fragrant Flowers, to walk in ;

a Bed of Spices, a *Baal-Hamon*, and better than that, the *Vineyard*, the *Eden of the God of Heaven* ; for he himself doth not disdain to walk in this Paradise, to gather these Flowers, to divert himself in this Garden, *Cant. 5. 1. I am come, &c.* If ye ask me, What is the Garden of God ? *Answ. Isa. 5. 7. Surely the Vineyard of the Lord of hosts is the house of Israel, and the Men of Juda his pleasant plant.* The Church of the faithful is his *Eden*, his Habitation, his Diversion, but the Herbs that grow there, and the Flowers that flourish there, are the *Virtues and Graces* of his People. Here upon these gracious qualities, these *holy Habits*, I would fain spend some Praises, and set them out in a *beautiful dress* to the Eye of the World ; but two things hinder ; One, that 'tis hard to praise sufficiently things excellent ; the other, that if I could do it, yet their Beauty is not to be seen with carnal Eyes. *We must wink upon the Flesh, if we would see Spirits, and we must be blind to carnal Objects, when we would survey the beauty of spiritual Graces !* But really the Graces are the greatest Embellishments of Humane Nature, Coats of Embroidery, and profitable, pleasant, glorious, the most decent wear for rational
and

and immortal Spirits, and durable and fashionable to Eternity. Virtues that make Men's Faces shine, Conversations glister, and every thing that appertains to them appear pardonable, lovely, and inviting, Cant. 4. 9. *Thou hast ravished my Heart, &c.* So God himself is pleased to accept the Beauty of our Graces, the Communications of his Spirit, and so Men too are apt to take a Complacency in these qualities. *Bonus Vir Caius señus, &c.* "Jewel, I could love thee, wert thou not
 "an Heathen in thy Opinions, but surely
 "thou art an Angel in thy Life and Conversation. Give me a Man, of a pious, sober, just, humble, peaceable, charitable Genius; a Man that gives his God, his Prince, his Priest, his Neighbour, his Enemy, his Family, himself, all their due; that keeps up the Rules of Religion, Civility, Order, in Church, Countrey, Neighbourhood, Household; a Man that keeps his Orb, without disorder, without confusion; that neither flinches for the Sails of Prosperity, nor the frowns of an adverse and cross Fortune: A Man of a smooth brow, an affable Tongue, a charitable Hand, an honest and devout Heart, and an unblameable Life: A Man that doth no wrong in the World,

that doth all the good he can to Friends, to Enemies, to all : *A Man that's good in all Relations*, as a Child, Husband, Brother, Neighbour, Magistrate, Minister, Subject : This is a Man that gives a Reputation to Religion, adorns the Gospel, beautifies the Church, and shines to the World, like *Moses* coming down from *Mount Sinai*, or the Disciples of whom they in the *Acts* took cognizance, that they *had been with Jesus*. I am very confident, might Men be left to their own sober Thoughts and choice, they could not desire a Husband, Wife, Prince, Subject, Neighbour, Enemy, Family, Kingdom, Parent, Child, any Society or Relation in the World, better accomplished and fitted to the uses of a quiet, peaceable, and sweet Life and Conversation, than the Graces of Christianity will make Men ! Why, what are Piety, Charity, Honesty, Meekness, Innocence, Zeal, Modesty, Humility, Faith, Hope, Patience, Sobriety, Justice, Chastity, Liberality, Prudence, with all the rest of the *Train of Spiritual and Evangelical Virtues*, but the bravest Qualities that flesh and blood can be cloathed with, the finest wear for immortal Spirits, raiment of Needlework, Coronets upon the Head, and Chains about

about the Neck ! So Solomon describes the universal Grace of Wisdom in his Proverbs. Pagans saw this Beauty in Virtue, and admired it. Holiness carries a Majesty in its presence, to be adored by Infidels. If the Apostles come into a barbarous Nation, their very Enemies in calm mood shall make them Garlands, and cry them up for Gods descended down from Heaven in the shape of Men ; one shall be Jupiter, and another Mercury : He's worse than an Heathen that sees not an excellency in Holiness, a modest loftiness in spiritual Wisdom, that deserves both Esteem and Love : The sweetness of Temper, the Innocency of Deportment, the discreet Managery of Affairs, the Love, Mercy, and Condescension, that is taught by the Christian Graces, is the greatest ennoblement of Humane Nature, that 'tis capable of on this side Heaven.

These Graces shed a Beauty upon our very Breasts and inward Man, as well as upon the outward Life and Actions ; they bring us to the best way of living we are capable of in this World, both in respect of God, our selves, and all others ; the Graces and Virtues of our Religion are most transparent beams of Divine Perfection ;

on ; they make up a Complexion in our Humane Nature, according to what is eternally existing in the Holy Nature of God (so far as we are capable of a Conformity to it) and that in the Judgment of right Reason is the highest and noblest account of all good living ; for we cannot do better, than in our measure to correspond to Divine Perfection ; what undefiled Religion, Worship, and Conversation, is here communicated to us, and made essential to the Christian, by these Graces, without the *least mixture of Idolatry and Superstition !* what superlative Piety and Virtue, without any spot of Vice or Debauchery ! what punctual and perpetual Truth, without the taint of Hypocrisie or Knavery ! the outward Cloth is *Sheeps Wool*, and the inward Temper is the *Innocency of the Dove* : Here's no rebellion or undutifulness to Superiours, *no contempt and scorn offered to Equals, no insulting and revenge put upon inferiours* ; but Men are modelled and dressed out in a Habit that renders them amiable to God, and pleasant to themselves, and comfortable to all about them. We are enabled by these heavenly qualities not to *offend weak ones, to look upon all men with a kind Eye*, to interpret them in the best sense

sense they are capable of; to love all Men, to forgive, to pray for, *to shew kindness to them that wrong us*: In short, we are thoroughly furnished to every good work, brought to the best way of living, the noblest principles of suffering, and the best way of dying; and is there not a *Beauty* in these Divine qualifications?

Sure I am, not all the Wit of Man, or Policy of Devils, could reduce the World to such a Posture, or put Mankind in such a pleasant frame and temper as these do; could furnish us with such pure and untainted streams of Piety, Virtue and good Nature, as these Graces well got, and thoroughly attained: And therefore — *let your light so shine before men, &c.* It hath been long since observed, if a Man standing at a great distance see a *company Dancing*, he wonders at their *antick gestures*, and seemingly ridiculous Motions, and thinks them a company of Mad-men, but if he approaches nearer, and comes within the reach of the *harmonious Musick and Melody*, which guides and measures all these Motions, and observes how regularly one answers to the other, he then admires them, approves their decency and

order, and desires to Dance with them ; So if a Man takes up the reports of the World concerning *serious Christians*, or sees them at a distance busily attending all the Duties of their Calling and holy Profession, he thinks of them as *Festus* of *Paul* — *they are beside themselves*, &c.

But come we nearer to an Intimacy and familiar Acquaintance with the Rule of *Holy Living*, and *Prov. 3. 15. 17.* *She is more precious than Rubies, and all the things thou canst desire are not to be compared unto her ; her ways are ways of pleasantness, and all her paths are peace.*

7. *The Ordinances wherein ; whether it be the Preaching of the Word* — When the Man *Preaches* with such life and seriousness, Orthodoxy and Authority, Grace and Eloquence, and such *easie Methods*, and variety of Matter, that the People are never weary of Hearing ; or *Prays* with heavenly life and fervour, as may take the Souls of them that join with him, or *Praises* with that alacrity and joyfulness which becometh those that are *ready to pass into glory* ; or *Administers the Holy Sacraments* with that *veneration and solemnity, that Pathos and Devotion*, as is due to those Sacred My-
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steries — this Decency, this Beauty in the Divine Worship is enough to embellish the Church, and make it look *like Heaven in Emblem* and signification: More particularly,

1. *The Preaching and Hearing of the Word* : To speak familiarly, 'tis very becoming the Constitution of our Religion, or any Religion in the World, for an *Ezra the Priest to bring the Law before the Congregation, and to read therein from the morning till mid-day; and the Tribe of Levi, to cause the People to understand the Law, to read distinctly, and give the sense, and cause them to understand the reading, Neh. 8. 12.* to have a Testimony established in *Jacob*, and a Law appointed in *Israel*, which the Fathers are commanded to make known to their Children, *Psal. 78. 5, 6.* to go into the Synagogue on the Sabbath dayes, and *read and expound* there the Will of God concerning our Salvation. 'Tis a pleasant thing for the *Sons of Aaron* to dispense the Manna of the Word with a good Conscience, and in due season, and to try what they can by the *foolishness of Preaching to save them that believe*; to fill the Pulpit with Orthodoxy, the Sentiments of the Divine
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Oracles, the Authority of Heaven, with wholsome Admonitions, and suitable Reproofs, and cordial Promises, and the Ministry of Reconciliation ; to throw Coals from the Sacred Altar, to warm the Hearts of all them that come Auditors out of the cold World, and to stir them up to the *Offices of Piety*, by putting them in remembrance of what God hath left upon record to that purpose in his Gospel.

And 'tis a comely thing for the People to *sit down in humble posture at the feet of Gamaliel*, to watch daily at the gates, and wait at the Posts of Wisdom's doors, to search for Knowledge, for spiritual Knowledge, with as much pains and diligence as Men are wont to search for Gold or Silver, or hid Treasures ; when Men are *glad to go to the house of the Lord*, and every Neighbour jogs his Brother, and calls friendly upon him *to go in society with him* ; when the Tribes of *Israel* go up together, with unanimous Consent, with one Heart, in one body, *as an Army with banners*, to gather Manna, and eat *Angels Food* ; when they come with reverence to the House of God, and take heed to their Feet, and be more ready
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to hear, believe, and meditate, than to offer the Sacrifice of Fools ; when the People are *more willing to learn and practice, than dispute and censure, and contradict and disobey* ; when *Humility opens the Church door, and Veneration attends their seats, and Faith waits upon their Ears, and Devotion hath taken possession of their Hearts* : When the Fields are ripe for Harvest, and the Auditors as willing to learn as the Pastor to teach ; when the Lambs cry and bleat with importunity for the Udder, and the Milk of the Word is taken greedily in, and turns not into noxious Humours, but into good Blood and Nourishment, and makes the Conversation shine with good works and Evangelical Graces, the fruits of a Holy Life ; when these things accord together, as they should do, then there is a *beauty and comeliness of aspect in the Divine Worship.*

2. *When they join in Prayers*, with that Unanimity and Concord, that Faith and Sincerity, that Devotion and Zeal, as if all the Congregation had a mind to *climb Heaven in a fiery Chariot, to attach the Heavenly Jerusalem with a Volley of Prayers ; to take the Holy City with a sacred Violence, to Pray the Gates open*
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to that Cœlestial Paradise, in spite of all the Powers of Earth and Hell ; when our Prayers are well grounded, and our Hearts well qualified, and the *Holy Jesus is the Fore-man*, the Intercessor, our High Priest, to carry our Petitions within the Veil, and to offer them there incensed with the Presence of his own Merits and Mediation ; and we are resolved *not to rise off our Knees without our Errand*, 'till we find sin bleeding upon the ground, our Hearts melting in a gentle thaw under the benign influence of the Divine Clemency, and we our selves clasping fast into the Embraces of the Almighty ; when the Breast pours out Prayers, the Eye tears, the Body kneels down, the Soul lies in Paraphrase, and the Man considers that Eternity depends upon the grant, and is resolved to wrestle it out with the Angel of the Covenant 'till the dawning of the day, the day-spring from on high does visit him.

3. When they join in Praises and Thanksgivings to the God of Heaven, with that chearfulness and alacrity as if they would send their Hearts also in their Eucharists, and praise God, not with the Calves of their Lips, but the best Instrument they have, their very
Hearts

Hearts and Souls : When there are no *Mutes in the Alphabet*, no *jarring string in the whole Assembly*, no particular Member out of Tune, but every individual Soul contributes to a Psalm, and strives to make up an Harmonious Melody to that God that made their Tongues, and calls for Hallelujahs, *Psal.* 66. 1. *Psal.* 76. 11. *Psal.* 81. 1, 2. *Psal.* 92. 1. 95. 1. *Psal.* 96. 1.

4. *When they all join in a serious and solemn Commemoration of the Death Passion, Love and Merits of our dying Lord* ; when like Brethren of the same Society, and of the same Family, they symbolize together in *Celebration of the Holy Eucharist*, eating at the same Table, of the same Bread, drinking of the same Wine, in memory of that blessed Body and Blood which were both given for the Nourishment of us to Eternal Life, when we commemorate his Cross with a *Croud of Passions*, and crucifie our Lusts with a warm Devotion, and look upon our Saviour's immense Love with *weeping Eyes and wondering Hearts*, Faith, Gladness, and great Delight ; and with *one Consent* enter our selves afresh under his Banner, to engage all the *sinful Powers of*
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the World, and promise faithfully to be all for the time to come better Servants, and more faithful in the precedence of our Lives. When we solemnize the Memory of our dearest Saviour, and his Love, like *loving Disciples*, with an ingenuous return of hearty Love to him agen, and with a *mutual Love to one another*. When *Humility, Faith, Obedience, and Charity*, all meet at the Passover together, and we are in quarrel with nothing but what God himself quarrels at, *Sin and Hell*, Psal. 96. 6.

8. *The Glory for which we worship, is exceeding beautiful*: If we consider,

1. *The Description* given of it in Sacred Scripture, under the Mosaic Oeconomy, it was represented by *Types and Emblems*, and figurative Expressions; for in truth the *Intellectuals* of Mankind were then so gross and cloudy, that they had need of Pictures and sensible Ideas to make things spiritual, invisible, and future, intelligible; and 'tis not much better with Mankind now, tho' the World be grown older, yet not much wiser: We have still need of *Material Instruments and Opticks* to help us forward in Quest of the *World to come*. The Land of Canaan,
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the Milk, Oyl, Honey, and exceeding fruitfulness of the place, were a lively Figure of the promised Inheritance. They stuck then so deep in the Mud, and adhered so close to the present World, that it was hard to draw them over to abstracted and lofty speculations, and therefore God Almighty indulged their *Infancy of Reason* and Judgment so far, as to give them a Prospect of Heaven in a fine spot of ground here on Earth, *A sight of Life everlasting and the World to come*, in a piece of clear Landskip in this World: But a *Brighter* discovery was reserved to these last times of the World, when Men were come to some maturity of Age and Judgment, and able to lay aside their Fescues, and throw away their Pictures and ruder Elements they had been accustomed to, and exercised in; so that now we have as *full a Discovery* and Description of the future Glory revealed to us, as we are capable at present of receiving. And here I must confess, the *Beauty is so dazzling*, the Apprehension so amazing, that a deep Meditation upon it would go near to strike our Thoughts into a perfect stupor and *incuriousness* about the things of this World. *Life and Immortality are brought to light thro'*

thro' the Gospel; but such a light as we are able to receive, and *no more*.

2. *The Nature of it*, collected from the chief Topicks of Consideration :

1. *God himself*, the Object and Author.
2. *The Design and Intention*.

(1.) *God himself, the Object and Author*: Of which I shall say but little; for when we stare long upon such Transcendent Objects, our Senses fail us, and we commonly find our selves at our Wits end. We may indeed discourse modestly about them, and think at present so far as to make our Thoughts quick, and Devotion lively; but *whatsoever is more than this*, is more than meet. Can we think, that that God who made the World, and made us with so much Wisdom, and exercised a continual Providence over us for so many thousands of Years, did not mean some excellent admirable End at the last, for the *Reward of that Creature which was made the top of all the visible Creation!* For my part, I expect to see, and I think upon excellent Reason too (the God of Mercy admit me in favour to that Enjoyment!) the most *ravishing sight* that ever

ever was, or will be in the Universe. There and then I hope to see, what will be the product and effect of that *Infinite Wisdom, Power and Goodness*, that first made and now maintains this World : Then the *Glory of all his Attributes will be made known, and exposed to open view !* and Oh ! *the Beauty of that Prospect !* and therefore,

2. *The Design and Intention* of it, being to set forth the Divine Glory, and Man's Happiness, it must needs be *full of Beauty* : As the Case stands with us now, a little, a lighter kind of Happiness would serve our turns : *Our Bodies are very frail, our Intellectuals very infirm, our Natures so bemired with sin and vicious Inclinations, that a Mahomet's Paradise, or an Elysian Field, or a good Constitution of Body, and a pleasant Soul, and some cheerful Company, and a full Purse or Barn, would go a great way with us —* But when the *Body is raised incorruptible, and all the Man's Faculties renewed and repaired, we shall not be content with that Draff we feed on now, but call for Manna, Angels food, more glorious Objects and refined Notions, and a clearer Medium for the Conveyance of Idea's, and Communion*
K *with*

with Spirits; and then every thing will be and appear in its due place and order; *God, Angels, Men*, every sense and faculty suited and filled with its meet Object. *All things full of Beauty and Glory*, without any intermixture of Deformity, Defect, or Disorder: The *supream Being* in his Throne of Majesty, and all his Creatures in their proper places of Subjection and Glory, reciprocating the Acts of a Holy, Sweet, and blessed Communion one with another: To which *Blessed Estate* the Lord grant that both he that writes, and he that reads these Lines, may be admitted, for the sake of our dear Redeemer, the Holy Jesus.

We shall now in the *next place* come to consider,

First, The Deformity of an unholy life
— *opposita juxta se, &c.*

1. *Sin is full of Deformity of its own nature*: 'Tis all of it an Irregularity, a divaricating from the Rule, a transgression of the Holy Law of God; a disobedience to the Divine Precept, a going aside into By-paths and Errors.

2. *It renders us uncomely and deformed in the sight of God, Good Angels, and Good Men*:

Men: They look not upon us with that loving eye, that liking and approbation, that pleasure and delight, as upon the righteous, and him that fears God. As for the former — 'tis called by God in Scripture, *Abomination, and that which his soul abhors*; so is all injustice, diverse weights and measures, proud looks, and hypocritical prayers, and in a word, all the *kinds of sin*; nay, the Prophet tells us, *His Eyes cannot endure to look upon iniquity*; and besides he hates them so, that he will never suffer these qualities to come into his immediate presence, into the *Court of Heaven*, nothing that hath any *spot, or blemish, or wrinkle*, must come into that Holy Quire. All the dogs, and all the impenitent, unpurified sinners, are banished thence, all those unclean beasts are shut out of the Cœlestial Ark, *No unclean thing shall enter there, &c.*

Good Angels are disobliged by the impurity of our lives, and *good Men* are ready to say — as *David*, Psal. 101. 3. *Depart from me, &c.* It leaves a blot of deformity upon our *Reputation*. Sin is a dishonourable thing, it brings shame to us for its real effect, and puts our Names into a dark Eclipse; *Whose glory is their*
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shame,

shame, Phil. 3. 19. *What fruit had ye in these things, &c. The Name of the wicked shall rot, Prov. 10. 7.*

*In short, almost all the sins that men are guilty of, renders their Actions deformed, their Lives unlovely, their reputation noisome, their Memories putrid in the eyes of God and all good Men; and to make this more evident, suppose a Scheme of our own Societies, our present age exposed to open view in the presence of the Gravest Catoes, the Wisest Senators, the Holy Angels, the Blessed Jesus, the Almighty God, the Searcher of Hearts, and the Book of all Mens Actions unclasped, and laid open to the eye of the whole World(as they will shortly be, without any hopes or possibility of Dissimulation or Hypocrisie) how eager then and solicitous do ye think, would all impenitent sinners be, to *sew leaves together*, to fain Excuses, to hide in rocks, to cover their shame, to veil over their deformity! — In the mean time, what makes the prophane Rabble abscond so industriously from the searching eyes of wise and good men? what makes them that *are drunken, drunk in the night*? and they that commit fornication, do it within the*

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Confines of the close Curtains? and every sinner desire the Twilight, yea, the thickest darkness? and most Men put on Cloaks to hide their Wickedness! were it not that sin in its own nature is deformity, at least is so esteemed in the eyes of them that judge according to right reason and the light of Truth! Where's the Man, that dares avow *wickedness in its own Colours*, and will plead for vice, and profess Debauchery? even Atheists themselves, the grossest sinners of all others, would fain prove *Truth and Vertue on their side*; and they dare hardly speak with their mouths what they would willingly entertain in their hearts, — *That there is no God, nor Heaven, nor Hell, nor Vertue, nor Vice, in the whole World: The fool hath said in his heart there is no God.*

Secondly, I would perswade, — to worship the Lord in the *Beauty of Holiness*.

1. *Beauty is an amiable thing*: 'Tis lovely and inviting, and as the Orator saith, if we desire to observe a *Decorum* in those things that relate to our Bodies, to our Garments, to our Gestures,

we should be much more so, to keep up a Decency and Beauty in all our Actions; especially when we are conscious that an Omniscient Eye seeth all we do, and Angels do still attend us, and all our *secret things* shall shortly be broughtly into Cognisance before the whole World, *Turpe quid* — &c.

2. *All things that are true, wise, and good, are beautiful*: Indeed there is nothing of Decency in any thing else, but what is conform to a holy rule, and what *dares abide the examen of the Light*, and the Tryal of a searching eye. Ignorance, Error, and Vice, are apt to sneak, and the guilty sinner hates the *light, because his deeds are evil*. Only Truth and Goodness, as being conscious of their own Beauty, Order, Loveliness, and Excellency, are bold to appear before the *Noon sun*: And therefore, Sirs, if there be such excellent qualities as these in the world, be exhorted to pursue after them; if Religion be laudible, Christianity excellent, a sincere Devotion, a fervent Zeal, a warm Charity, and an Honest Life, have any thing of *Beauty* and Commendation belonging to them, if it be a pleasant thing to pour out the Soul in Prayer, to offer Eucharists

rists and Hallelujahs to the God of your Mercies, to pay Devoirs to the *King of Heaven*, to sing his Praises upon the Harp and Heart, to live humbly, holily, and righteously, in the sight of Men: Do, Sirs, dare to take some pains to pursue carefully after these things, *Phil. 4. 4, 8.*

3. *This Beauty of Religion commends it to the Approbation of the World, and makes the Church shine to those that are without:* It represents it lovely and inviting to all Beholders, and therefore for the sake of those incredulous souls that yet lye under prejudices, and the disadvantages of an ill prospect, we should do what we can *to make our light shine before men*, and our Graces give a lustre to our Principles, that if it be possible, and as much as lies in us, we may charm Profelytes, court the Love and Embraces of the incredulous world, stop the mouths of contradicting sinners, make Profelytes of all that know us, and are acquainted with our Conversations; let our Words be true, our Speech savory, our Tables sober, our Port grave, our Actions honest, and our Worship Evangelical, and every instance of our lives impress'd with

a tincture of Grace, Holiness, and Heaven, and then our faces will shine, and our light extend it self round about us, to the Reputation of our Religion, and the inviting or silencing of very Enemies: *'Tis a pleasant thing to behold the Sun*, but 'tis much more so to behold the *Son of Righteousness*, in his full glory shining in the Church, and communicating his graces in plentiful manner to them that dwell on *Mount Zion*; to see the *Priests clothed with righteousness*, and the *Saints shouting aloud for joy*, Psal. 132. 9, 16. To see the Disciples of the Holy Jesus in their Wedding Garments, clothed with such Raiment as may qualifie them for the Espousals of the King of Heaven, the Ring on their hand, and a Crown of Glory upon their head, and the best Robes in the whole World, the best manners, the most amiable Graces, for their *common wear*, and their heads anointed with Oyl, the most costly Ointments, the Consolations of the Holy Ghost, the peace of Conscience, inward and spiritual joy, *their feet shod with the preparations of the Gospel of Peace*! to see all Orders and Ranks of Men among us, keep up Order, and Decency, and Love in their full strength and vigour, to see the Husband loving the Wife, and
Wife

Wife reverencing the Husband, the *Parents* providing carefully for, and instructing their Children, and the Children dutiful, and loving, and faithful to their *Parents*; *Servants* obedient to their Masters with fear and trembling, in the singleness of their heart, with good will doing service as to the Lord, and not as to Men, and *Masters* again doing the same things unto them, forbearing threatening, knowing that they also have a Master in Heaven; the *Prince* ruling in justice, as a faithful Minister of God, and the People leading under his Government godly and peaceable lives, in quietness and subjection; the *Pastor and his flock* reciprocating to one another the duties of love and faithfulness. In a word, all the Christian World *living soberly, righteously and godly* in their proper Orbs, all the Wheels of the same work performing office mutually to one another, and all of them conspiring to set forth the praise of him that made them; *this is Beauty*, and this is inviting even to the Enemies of our Religion.

Let us not be *ashamed then of the Gospel of Jesus Christ*, but Glory in our Profession, and make our Lives glorifie our Professions, let our Actions give a Reputation

putation to our Creed, let nothing proceed from us ugly and unhandsome, or unbecoming that excellent Gospel we lay claim to ; let all turpitude be banished far from us into the outer Court, into the Pagan World, let all the deformities of humane nature, all the ugly, scandalous, and black sins, all the scabs of our Lives and Words, all rotten communication, and all *prophaneness, and hypocrisie, all rioting and drunkenness, chambering, &c. Covetousness, Adultery, Idolatry, Pride, and Vain-glory, Malice and Revenge, and all Uncharitableness* — *Let them not be once named amongst us, as becomes Saints.*

APPLICATION.

I. *See we then what actions become Religion :* Every thing that is unbeautiful, unseemly, is to be suspected as no part of Christianity.

Whether it be the *Scabs and Leprosie* of a vicious Life, or the *Rottenness* of Hypocrisie, or the *Daub and Paint* of Superstition and Idolatry, the *ascilitious and counterfeit Beauty* of humane Inventions, (so far as they are made parts of Religion, and are look't upon as of Ver-
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tue to commend us unto God) or the Moroseness and Unmannerliness of men in civil Conversation, or odd Gestures and unseemly Actions, or *slovenly Addresses* in the Divine Worship, or whatever else is of that kind in the matters of Religion, are certainly forreign, heterogeneous, and spurious to the Gospel of our Saviour, which requires nothing from us but what *is holy, just, and good*, i. e. In our Language comely, decorous, and beautiful, and apt to set all Mankind in a handsome and pleasant dress : Perhaps 'tis not convenient to name the particulars expressly which come under this Head. I leave it to the judgments of those who are discreet, impartial, and unprejudiced, to make Observations this way, and judge according to the *Analogy of Faith* ; but this I am sure of, that many, even well-meaning persons, forget themselves, and adopt such Principles and Practices into their Religion, as are in the judgment of any impartial and judicious Eye, of a Bastard kind, perfectly *Aliens to the Commonwealth of Israel*, and have no affinity at all with the Gospel of our Saviour ; and besides these, even the best of us all sometimes through the imperfection of our holiness, the weakness of our Graces,

ces, the strength and predominancy of of the Old Man, do act such things as shed an Ignominy and Disgrace upon our Profession, and represent it unlovely and untaking with the World : And as for those *Artificial Embellishments* which the superstitious Votary makes use of to curl his Religion with, let us remember how we take upon us to add with our Inventions to the *naked purity of Divine Institution*, and let us be afraid of being shortly asked by the Dreadful and Jealous God, that Question. — *Who hath required these things, &c.*

2. *This may seem to reprove those, who are so far from aiming at any Beauty in Religion, that they are in good earnest the μελῶνα, &c.* The Scum and Sweepings, the Botches and Leprosie of the Churches of God ; which make, as the Patriarch said of his Sons, — *the very Name of Religion stink in the Nostrils of the Inhabitants of the land* ; that lye like Mountains and Affrightments in the way of coming Profelytes, to terrifie and deterr men from coming into the Church, and espousing Holiness, and falling in love with our Religion ; and I will not stick to say, that almost all
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the *Schisms* amongst us are owing to these ill Men, these *Judas's*, that *betray their Saviour* ; these Spots in our Feasts, in our Feasts of Charity ; these Scandals and Stumbling blocks, deformed and disfigured Christians that are amongst us ! Sirs, what do ye mean, neither to glorifie God, nor his Gospel, nor your selves ! to strike at the Reputation of Holiness, and *make a blot upon your Creed with the Carelessness of your Lives* ! to defile your own Souls, and make your Names rot, and (more than that) to expunge them quite out of the Book of Life ! and which is a yet greater aggravation to your sin, to do what ye can to render Religion odious and disgraceful to others ; to portray it in hateful Colours and a Monstruous shape, and so neither go to Heaven your selves, nor suffer them that would to enter in.

3. *Let us be exhorted, if we have contracted any blemish or defilement upon our Souls by sin, if we have in any respect marr'd the Beauty of our Religion, let us make hast to wash in the Blood of that Immaculate Lamb that takes away the sins of the World, &c. to purge our Consciences, and rinse our Souls, and*
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put on the Robe of Christ's Righteousness to hide our shame and nakedness, that it may no more appear either to the Eyes of God, or the World, or our own Consciences ; let us wash and be clean, and being once sanctified, let us henceforth endeavour to keep our Garments unspotted.

Directions to this purpose :

1. *Let us often look our Faces in the Glass of God's Law, James 1. 23. else we may be deformed, and not know it : St. Paul — I had not known sin, but by the Law, &c. Let us search our Beauties with a curious Eye, and take heed lest we take Spots, black Patches, Moles, and Morpew, for any parts of our Beauty : Let us beware of being Wise, and Holy, only in our own conceits. Self-deceit is a common imposture in this case, and how often do we see Men defending the grossest Errors and greatest Vices with the strongest vigour and greatest Zeal, and all this through Ignorance, and want of consulting the Glass sufficiently : Ye do err, not knowing the Scripture. This is the only Rule to judge aright of Beauties by.*

2. *Let us often go into the Company of*

of those that excell in Spiritual Beauty : Let the Excellent of the Earth be our Companions, and the best of Men our dearest Associates : Let us say with the Blessed, *Psal.* 101. 3, 4, &c. and if we do so, by keeping Company with wise Men we shall learn Wisdom, and by often conversing with Holy Men we shall understand more of Holiness and Sanctity than we did before ; we shall learn by their dress how to dress our selves better, and by their defects be admonished to beware.

3. *Let us beware of any thing that may soil our Beauty :* Let not the Sun look upon us, the Sun of Temptation, Sin, the World, and Vanity, which have too much influence upon us ; and of Affliction also, for that likewise is apt to shade our Beauty, and make our Services deformed, and our Graces uncomely to the Eyes of the World, and to our selves also.

4. *Let us acknowledge with thankfulness whence all our Beauty is derived,* *Psal.* 149. 4. 'Tis He that gives us all our fine Robes, that decks our Souls out with the Graces of his Spirit, that pours his Goodness and Mercy upon us, and makes

us shine with the *Beauty of his own Countenance*; and therefore let us be still humble, and give him the Praise of all that little good that appears in us — *Not unto us — but to his Name give Glory, &c.* let us Pray still for more Grace to be poured out upon us, that our Light may shine every day clearer and brighter, 'till it come to a *perfect day*; 'till we arrive at that blessed state where our Faces shall shine as the *Sun in the Firmament*, and all our Graces, which be now but in the bud, veil'd over with the Infirmary of Humane Nature, and clouded with the remainders of our old Man, *be ripen'd into a Compleat Glory*, an accomplish'd and unfading *Beauty*: And then shall that Song be sung in good earnest, *Isa. 52. 1. Awake, awake, put on thy strength, O Zion, put on thy beautiful Garments, O Jerusalem, the Holy City, for henceforth there shall no more come into thee the uncircumcised and the unclean.*

FINIS.

A
 SCHEME
 OF THE
 HISTORY
 OF

Remarkable Providences,

Now preparing for the Press, viz.

1. *Appearances of God considered.*
2. *Apparition of Angels Good,*
3. *— of Angels Bad.*
4. *— of Separate Souls.*
5. *Revelation of future things, or declar-
ing secret things;*

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The Scheme.

- 1. By Voice,
- 2. By Signs and Tokens,
 - 1. Prodiges,
 - 2. Noises, Earthquakes, &c.
- 3. By Dreams,
- 4. By Prophets,
- 5. By Urim and Thummim,
- 6. By Oracles,
- 7. By Divination, Southsaying, &c.
- 8. By Impulse.
- 6. Premonitions of Death.
- 7. ——— of other particular Changes and Accidents of mans life.
- 8. ——— of publick Calamities or Revolutions.
- 9. Accomplishment of Prophecies, fulfilling of Promises, &c.
- 10. Strange ways of
 - 1. Converting People.
 - 2. Hindering Sin.
 - 3. Promoting Virtue and Grace by Education, Company, &c.
 - 4. Resolving the Doubtful.
 - 5. Confirming the Wavering.
 - 6. Clearing the Innocent.
 - 7. Discovering the Guilty.
 - 8. Supplying of wants.
 - 9. Present Retribution to the

1. Faithful,

- { 1. Faithful;
 - { 2. Meek,
 - { 3. Charitable, &c.
- 12. Earnests of a Future Retribution.
- 13. Provision for the posterity of good people.
- 14. Protection of the Good in dangers.
- 15. Guidance and Guardianship thro' Difficulties.
- 16. Restriction of Satan in the Afflictions of good people.
- 17. Men fitted strangely for great Works.
- 18. Miraculous Cures of Diseases.
- 19. Remarkable Graces and Excellencies.
Faith, Courage, Patience, Devotion, &c.
- 20. Prayers answered in kind.
- 21. Satan and ill Spirits permitted,
 - { 1. To Hurt the Good,
 - { 2. To punish the Bad.
- 22. Satan Hurting by
 - { 1. Interposing with melancholick Diseases.
 - { 2. Temptations; Injections, Dreams.
 - { 3. Storms, earthquakes, diseases.
 - { 4. Witchcrafts.
 - { 5. Obsession.
 - { 6. Apparitions, &c.
 - { 7. Accomodating with worldly Wealth, Power, &c.
 - { 8. Death.

The Scheme.

23. Divine Judgments,

1. Pride.
2. Atheism, &c.
3. Blasphemy, &c. Swearing.
4. Lying, Perjury.
5. Disobedient Children.
6. Revengeful persons, &c.
7. Theft.
8. Hypocrisie.
9. Idolatry.

Upon 10. Covetousness, Uncharitableness.

11. Drunkenness.
12. Gluttony.
13. Uncleaness.
14. Persecution.
15. Sabbath-breakers.
16. Curious.
17. Apostates.
18. Witches, Conjurers.
19. Simoniacal, Sacrilegious, &c.
20. Murderers.

This foregoing Scheme (of the History of Remarkable Providences.) is only a Scheme of the first part of that work the Reverend Mr. Turner is engaged in and is the first draught of the said Scheme so that the Reader may expect it much larger and more correct when the work is finishd.

—— As the First Part of this work will contain all the Remarkable Providences which have happened in this present age, &c. So the Second and Third Parts will comprehend all that is curious in the Works of Nature and Art, — of which second and third part the Reverend Author is now drawing up two distinct Schemes that so the Reader may have at one View a clear Idea of the whole Undertaking.

A FURTHER
SPECIMEN
OF THE
HISTORY

Remarkable Providences :

WITH
PROPOSALS

At Large,
For Printing the said WORK

By way of
SUBSCRIPTION.

A Work of this Nature was set on foot about 30 years ago, by the Learned Mr. Pool, Author of the *Synopsis Criticorum*; but, for what Reasons we know not, it was laid aside, and nothing has since ap-
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peared on that Subject but a small *Essay*, to invite some others to go on with the Work. The Reverend Mr. *TURNER* (whose late *History of all Religions* hath met with good acceptance) having made Collections proper for such an Undertaking, during the *Course of his Reading, and Ministry*, for near 30 years, and finding that it is not attempted by any other Hand, is resolved to go on with it, as being fully satisfied, that a Work of this kind, must needs be of *Great Use*; especially to such pious minds as delight to observe the manifestations which God doth give of himself, both in his Works of *CREATION* and *PROVIDENCE*; the former are sufficient to render those who have no other Instructors inexcusable, as we are taught by the Apostle, *Rom. 1. 20.* and the excellency of the latter consists in this, that they are the *Real accomplishments of his written word*, so that to *Record Providences*, seems to be one of the best methods that can be pursued against the abounding *ATHEISM* of this Age, for by *works of Providence*, the *Confession of a God*, and the *truth of his word* have been extorted from those very persons who have boldly denied it; *MEMORABLE* is that passage of *Aeschyles the Persian* in *Tragedy*, who relating his Countreymens discomfiture by the *Greeks*, gives us this observation, that when the *Grecians* pursued them furiously over the great River *Strymon*, which was then frozen, but began to thaw, he did with his own Eyes see many of those *Gallants* whom he had heard before maintain so boldly that there was no God, every one upon their knees, with eyes and hands lifted up, begging for mercy; and that

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that the Ice might not break till they got over.

The *Scepticks* of this age, may possibly call such a passage in Question, but what can the most *Obdurate Atheist* say to those Providences about the *Jews*, which were so clearly foretold in the Scriptures, and part of 'em are visible to their own Eyes. Is not this sufficient to convince them of the being of an Omniscient God, that the sacred Scriptures are his *Revealed Will*; and that *Christianity is the only true Religion*. We doubt not but those men who are able to hold out against such a convincing demonstration, will *flout at this undertaking*, and expole all they can, but they may remember the Conquest which Truth made over their great Champions, Mr. *Hobbs*, My Lord *Rocheſter*, and Sir *Alan Broderick*, providences which merit their thoughts, and may ſerve to ſtop their Mouths. But to come to the *deſign in hand*: It being certainly an incumbent duty according to the *Pſalmiſt*, for one *Generation to praiſe the Works of the Lord to another, and to declare his mighty Acts*, *Pſal. 145.*

4.

I. We have conſulted *many*, and deſign to peruſe all Authors that we can meet with, *Ancient and Modern*, who have writ on this ſubject (as *The Treafury of Ancient and Modern Times*, *Camerarius*, *Beard*, *Clark*, *Wanly*, &c. and others lately publiſht;) and make a Collection of the *Choiceſt* Paſſages, in order to the *PARALLEL* betwixt ancient and modern inſtances, which cannot but be very ſerviceable, conſidering that many of thoſe Authors are now become *ſcarce*, who recorded the *provi-*

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dences of former ages ; and that there are multitudes of remarkable passages, relating to the *present age*, scattered in so many Books, which its hardly possible for any *one man* to have all of *em* by him.

II. We our selves have already collected, and received from Credible Hands, *many remarkable Passages*, which were never yet printed ; and design to collect as many more as we can relating to this Present Age.

III. We do hereby invite all men, especially *DIVINES*, to impart unto us any such *Remarkable Providences* as they have recorded, or remember to have befallen themselves, or others, either in *Mercy* or *Judgment*.

IV. We desire, for the *Improvement of the Collections* which we have already made, that such as have any by them, would send to us their *Observations* — of *Extraordinary Deliverances by Sea or Land*, — *Earthquakes, unusual Thunders, &c. Inundations*, — *strang Apparitions*, (but let these be well attested) — *Witchcrafts*, — *Diabolical Possessions*, — *Appearances in the Regions of the Air*, — *remarkable Meteors*, — *Exhalations issuing out of the Earth*, or *Prodigies of any sort*, — *Strange Beasts, Sheep, Horse*, — of any *unusual Quality*, or *mixed Generation*, or *wonderful Bigness*, or any other *Animal attended with any unusual Circumstances* — You are also desired to send us accounts of any *strange accidents* that have befallen men or women, — *remarkable Discoveries of Murder*, — any *prodigious Births*, — *Numerous Offsprings*, — *Persons of extraordinary stature*, *remarkable either for Excess or Defect*, — of *prodigious Memories*, — any that have *strange Antipathies to Meats, Drinks,*

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Drinks, Animals, parts of Animals, — of unusual Sleep or Watchings, — Night-Walkers (in their Sleep, we mean) — Predictions that have strangely come to pass, — of men of extream age, — of sudden Deaths (extraordinarily Circumstantiated) — of any reputed dead that have strangely come to life again, — any thing remarkable that attends a Family, or single person, in their Lives or Deaths, as Lights or Noises, &c. — Dwarfs, with their age, and place of abode, — any Improvement in any of the Liberal or Mechanick Arts, — any valuable Manuscripts, — or what else you have remarkable of any kind, the publishing whereof may be either a Service to the publick, or to particular persons; which if sent, shall not fail to be inserted in its proper place.

These are the *HEADS* we desire the ingenious Reader, wherever they may come maturely to consider, and to send us *accounts* of as many of them as fall under his *own proper Experience and Knowledge*, directed to *John Dunton*, at the *Raven* in *Fleet-street*; whence, with all convenient speed, they shall be transmitted to the *Press*, in the manner already described, with such *Improvements* on the different *Heads*, as the *Reverend Author* (who is to compile this work) can make, either from his *own Experience*, or the *best Writers*. But always remember, that what you send be circumstantiated with the *Name of the County, Town, and Place*, you send it from, and of the particular persons concern'd, when the case requires it, (for we shall not take notice of any thing that is *trifling*, or *uncertain*) and that you pay the *Postage* of all *Letters* (relating to this Work)

that

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that so the Undertaker may not be imposed upon, nor discouraged in this *useful attempt*, which we have now a fair opportunity to accomplish, having received promises of *assistance* from persons of Great *Learning and Curiosity*; (We have also the promise of a *Folio Manuscript*, written by the Famous Mr. Selden, containing the most *Memorable Things* which have happened in this last Age) and we assure all others that will be so kind as to impart their *Observations* to us, that they shall be received with all *Candor and Gratitude* imaginable, and the *Names of the Authors* published, if permitted, that the publick may know to whom they are indebted for the promoting of such an *useful Work*.

As the *MERCIES and JUDGMENTS* of God are not confin'd to any particular party, therefore as we have already collected, we design also to embrace *all well attested Relations*, from Christians of what Denomination soever, provided they have not a Tendency to reflect upon any subdivisions of Protestants; for we will not insert any thing that favours of Faction or Animosity amongst Brethren, but will endeavour to make the Work as unexceptionable as may be, to a moderate and pious men.

Seeing it hath pleased God to manifest much of his Glory in the *Works of Creation*, and much of his *Goodness* to men by inspiring them with *useful and delightful Inventions*, we desire, that such as have made any Choice Collections, or Observations, relating either to *NATURE* or *ART*, (Upon which *TWO GENERAL HEADS*, we have the Promise of a Large
Col-

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Collection made by an *Honourable Person*, who has been a *MEMBER OF THE ROYAL SOCIETY* many years,) would be pleased to send them to us, and particularly any thing that may contribute to the *Natural History* of the Three Kingdoms, or advance the Reputation of their Inhabitants, by publishing what *useful Arts* or Things they have either *invented* or *improved* (as any rare or curious *Engine*, &c.) By means whereof the World will be made acquainted with the *Persons eminently curious in any Handicraft*, and wherein their Excellency lies.

We do also invite all *Divines* and others, to communicate to us any Remarkable *EPI-TAPHS* in Church-yards, &c. because many of them contain a *short History* of the Persons upon whom they are made; which is not to be found elsewhere, as we are fully satisfied by such *Collections of that sort* as we have made already.

Moreover, That nothing might be wanting to render our Work perfect, we have been at the charges to purchase what we found for our purpose in Mr. *WILLIAM MILLER's Catalogue* lately publish'd, (which being a *curious Collection of Papers and Pamphlets of all sorts*, from the year 1600 down to this day) we have been there accommodated with several Relations from divers parts of the Three Kingdoms, as well as from *Forreign Parts*, (from whence we have lately received promises of great assistance) as also with *Modern Instances* upon *Atheism, Murder, Adultery, Theft, Drunkenness*, and other Subjects, no where else to be found, which will be no small Entertainment to the
Reader

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Reader to find them here collected into One Volume, under proper Heads.

We design also to consult the *Prerogative Office in London*, &c. for the *WILLS* of such Atheistical Wits as *Hobbs* and others, who being at last overcome by the Truth, were forced to give Solemn Attestations thereunto.

The *Method* proposed to be followed, is to rank every thing under its proper Head, with some little *Introduction* to each, and to cite our *Authorities* in the Margin, as in the following *Specimen*; only we shall be more particular in our Collections than any that have preceeded us, as to the *FEMALE SEX*, who are generally too much slighted in Works of this Nature, tho' there have been as remarkable Instances of the *Vertues and Vices* of that Sex as of our own, as well as of some curious *Peices of Art* performed by them, of which the *Queens* (a) *Effigies*, and other Curiosities lately done in Wax by Mrs. *Goldsmith*, is an undeniable argument. — So that this *HISTORY of PROVIDENCE*, &c. will not only be of singular use to Ministers, in furnishing *Topicks of Reproof and Exhortation*, but may serve as a Monitor to Persons of all *Ranks and Qualities*, in their Closets and Families. And this particular advantage may be reapt by this Undertaking, that those who have observ'd any remarkable *Providences*, either as to themselves or others, or have by 'em in Writing, the *DYING WORDS* of their Friends, — or the account of their *Conversions*, (if very remarkable) may have them recorded in this Work: So that their own Posterity, and succeeding Generations may have the advantage of

(a) Now
to be seen
in Green-
Court in
the Old
Fury.

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of them ; whereas they would have otherwise been utterly lost.

In the *LAST PLACE*, we think fit to acquaint the publick, that in order to the preventing of all Cavils and Exceptions, and avoiding all Causes of Offence, we design that the *whole Work* shall be perus'd by some *Eminent Divines* before it be put to the Press, whose *Sentiments* thereof under their Hands, shall be publish'd at the Beginning of the *Work*.

That the publick may be able to form the better *Idea* of our Design, we have thought fit to subjoyn the following *Specimen*.

¶ *Proposals* and *Specimens* are to be had of the Undertaker, *JOHN DUNTON*, at the *Raven* in *Jewen-street*, as also of *EDM. RICHARDSON*, near the *Poultry Church*, and of most *Book-sellers* in *London* and the *Country*.

PROPOSALS.

I. **T**HAT this *Work*, as near as we can judge, will contain about *Three Hundred Sheets*, Printed in large *Folio* and upon a fair Letter, and on Paper of the *same goodness* with the *Folio Proposals* lately publisht by the Undertaker.

II. For the Encouragement of those that Subscribe, it is propos'd at 30 s. a Book in Quires, 15 s. to be paid in hand, and 15 s. at Delivery ; and if it happens to make above *Three Hundred Sheets*, the Subscribers shall have it, paying only one Penny for every such *additional* sheet.

III. For a further Encouragement to those that Promote it, any Gentleman who will subscribe

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scribe for six Books shall have a seventh *Gratis*, which will reduce the *Three Hundred Sheets* to 1 l. 5 s. 8 $\frac{1}{2}$ d. per Book in Quires, which, considering the *vast Expence* for *Materials* requisite for carrying on, and compleating so great a Work, and the extraordinary *fineness* of the Paper, cannot but be thought very reasonable.

IV. To those that do not subscribe by the first of *September* next, the said 300 sheets shall not be sold under 35 s. in Quires.

V. All Gentlemen who subscribe shall have their *Names* and *Titles*, &c. (if permitted) annexed, when the whole is compleated.

VI. The *first Volume* shall be ready to be delivered to Subscribers next *Hillary Term*, and the *Second* with all possible Expedition.

VII. Those that desire the Publication of this *useful Work*, and expect the benefit of these *Proposals*, are requested to send their *first payment* with what speed they can to the *Undertaker*, (who will give a receipt for the same) for nothing but the *backwardness* of the Subscribers can hinder the compleating of it at the time prefixt.

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Attestations to the Truth of the Christian Religion, from Atheistical Wits, who had formerly denied the Being of God, and disputed with the greatest strength of their Carnal Reason against all Religion. — To which is added the penitential Letter written by Sir Duncomb Colchester lately deceased, with another Remarkable Instance of that nature never yet in Print.

THE Concessions of Adversaries is always reckoned a good Argument for the Confirmation of a Controverted Truth, nor does Omnipotence ever manifest it self with greater Majesty, then when it extorts a Confession of Gods over-ruling providence from Wicked Men and Devils; what Emphasis is there in Nebuchadnezzar's acknowledgement that the most high doth according to his will in the Army of Heaven, and among the Inhabitants of the Earth, and none can stay his hand; or say unto him what dost thou? Dan. 6. 35. And tho' our blessed Saviour disdain'd such a Testimony, yet the power and Majesty of God was mightily seen in that Confession, which we find so often extorted from the Devils in the Gospel, that he was the Holy one of God, and the Son of the most High, and when we consider those passages, and that Divine Air, which sounds in the declaration of the false prophet Balaam, Num. 24. I shall see him, but not now, I shall behold him but not nigh, there shall come a Star out of Jacob, and a Scepter shall rise out of Israel. We have no reason to doubt but that the Lotly Rapture of the Oracle of Delphos may be true.

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Ἐξελθὶ κελευαὶ με θεοῖς μαχέσθαι ἀνδρῶν
 Τὸν δὲ δέμον προλιπεῖν καὶ αἰδῶν αὐτοῖς ἵκεται
 Δοῖπον ἀπιδισχῶν ἐκ βωμῶν ἡμετέρων.

Which I find thus Ingeniously translated into Latin and English.

Me puer Hebraeus, Divos Deus ipse Gubernans,
 Cedere sede jubet tristemque redire sub orcum
 Aris ergo dehinc tacitis abscedito nostris.

*An Hebrew Child whom the blest Gods adore,
 Had bid me leave these shrines and pack to Hell,
 So that of Oracles, I can no more:
 In silence leave our Altar, and farewell.*

Julian the
 Apostate
 dies, ac-
 knowledg-
 ing the
 Truth of the
 Christian
 Religion.

Upon the return of which Answer from that Oracle, the Emperor *Augustus* caused an Altar to be erected in the Capitol with this Inscription, *hæc est ara primogeniti Dei.* And the famous Acknowledgment of *Julian* the Apostate when mortally wounded by an Arrow, *Vicisti tandem Galilee*, is another remarkable Instance of the power of God in extorting a confession of the Truth of Christianity from one of its most implacable Enemies.

This we think sufficient as a Taste of what may be produced, as to *Confessions of God and Christ*, which have been extorted by *Remarkable Providences* in preceding Ages; and we have reason to bless his Holy Name, that he hath not left us without *Observable Attestations* of the same Nature in this present Age.

The first we shall mention are the Earl of *Marlborough's* Letters from on Board the Fleet, *April 24. 1665.*

The Earl of *Marlborough*, whose two most Devout and Penitential Letters are herewith Publish'd, was a person of great Understanding and Wit: The Scene of his Life lay chiefly in *Voyages* and Expeditions by Sea, whereby he made many laborious Attempts to repair the Collapsed Estate of his Ancestors; but it pleased not God to give him the Success he hoped for therein.

It is wholly unfit for any Writer to touch upon any irreligious Principles or Practices, that were as stains in his Life, since he hath, by his own Noble Pen in the following Letters,

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letters, acknowledged them, and by his most exemplary Repentance washed them off.

Mr. Roger Coke in the second Volume of his *Detection*, p. 142, mentions, *That the Fight wherein the Duke of York beat the Dutch, and Opdam was blown up, was the 3d. of June, 1665. and that in this Fight the English lost the Renown'd Earl of Marlborough, who tho' Admiral in K. Charles the firsts time, died here a private Captain.*

But it pleased God, in that Naval Expedition, to work in him such a sense of his Sins, as did infinitely make amends for the former disappointments he met with by Sea or Land.

The Date of his first Letter being the 24th. of April, 1665. and that of the Second, the 23d of May following, will satisfy any Candid Reader, that the New Birth in him was accompanied with many pangs and efforts of great Consideration during the firmness of his bodily Health, and much transcending the low Nature of poor Death-bed Repentances, which are so justly suspected by our Practical Divines of all persuasions.

And here it is necessary to acquaint the Reader that these two Letters of distant Dates were sent by his Lordship from the Royal Navy, inclosed in other Letters to Mr Tredewy, his Lordship's Agent in London; with a particular Instruction, both as to that to Sir Hugh Pollard, and that to Mr. Glascock, that each of them was to be delivered when Mr. Tredewy was credibly inform'd of his Lordships Death. His design being, that his Pen should Preach Repentance to the World, in case he lived not to be a personal Adviser thereof himself.

The Publisher hereof assures the Reader, that both the Letters had a happy influence on the lives of the two persons, to whom they were directed, and that Sir Hugh Pollard having lent the Original Letter which was sent to him, to Sir W. Davenant, to shew it to whom he pleased, Sir William shew'd it to the Publisher among many others: And that Mr. Glascock permitted the Publisher to take a Copy of that Letter directed to him. The Reader may then awaken his most serious Thoughts to consider the two following Letters.

The Specimeu.

A Letter from the right Honourable James Earl of Marlborough, a little before his Death, in the Battle at Sea on the Coast of Holland, 1665.—To the right Honourable Sir Hugh Pollard, Comptroller of His Majesties Household.

Sir,

See Dr. Loyd's fair warning to a careless world for a Copy of this Letter of the Earl of Marlborough to Sir Hugh Pollard.

I Believe the goodness of your Nature, and the Friendship you have always born me, will receive with kindness this last Office of your Friend : I am in Health enough of Body, and through the mercy of God in Jesus Christ, well disposed in mind : This I premise that you may be satisfied, that what I write proceeds not from any Phantastick Terror of mind, but from a sober Resolution of what concerns my self, and earnest desire to do you more good after my death, than mine Example (God of his mercy pardon the badness of it) in my Life-time, may have done you harm. I will not speak ought of the Vanity of this World ; your own Age and Experience will save that labour ; but there is a certain thing that goes up and down in the World, call'd *Religion*, Dress'd and Presented Phantastically, and to purposes bad enough, which yet by such evil Dealing, loseth not its Being. The great and good God hath not left it without a Witness more or less, sooner or later in every mans bosom, to direct us in the pursuit of it ; and for the avoiding of those Inextricable difficulties and intanglements our own frail Reason would perplex us withal ; God in his infinite mercy has given us his Holy Word, in which, as there are many things hard to be Understood, so there is enough plain and easie to be understood, to quiet our minds, and direct us concerning our future being: I confess to God and you, I have been a great neglecter, and I fear, despiser of it. God of his infinite mercy pardon me that dreadful Fault ; but when I retired my self from the noise and deceitful Vanities of the world, I found no true comfort in any other Resolution, than what I had from thence : I commend the same from the bottom of my Heart, to your (I hope happy) use. Dear, Sir Hugh, let us be more generous than to believe
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we die like Beasts that perish, but with a Christian, Manly, brave Ambition, let us look to what is Eternal. I will not trouble you farther, the only Great and Holy God, Father Son and Holy Ghost, direct you to an happy end of your Life, and send us a joyful Resurrection. So prays your dear Friend,

Marlbrough

Old James, near the Coast of Holland, 24th. of April, 1665.

‘ I beseech you commend my love to all my Acquaintance: Particularly, I pray you that my Cozen *Glascock* may have a sight of this Letter, and as many of my Friends beside, as you will, or any else that desireth it. I pray grant this my Request.

To William Glascock Esq;

Dear Cozen,

May the 23. 1665

IN case I be called away by God in this present Employment, I have recommended these few Lines to you, first earnestly begging God Almighty his most merciful Pardon, and yours; for the very bad example, and many provocations to sin I have given you. Next, I do most heartily desire you to make use of your Remaining Time, in bestowing it upon his Service, who only can be your Comfort at your latter end, when all the former Pleasures of your Life shall only leave Anguish and Remorse. If God had spared me Life instead of this Paper, I would through his Grace have endeavoured to have been as assistful to you in minding you of true Piety, as the care of my own life could have enabled me; do not think that Melancholly Vapours cause this; it is Gods great mercy that by this Employment hath made me know my self, for which his Name be for ever Praised.

‘ Lastly, I Pray shew these few Lines to my Lord of *Portland*, by which I in like manner, and for the same cause crave his pardon, wishing you both the blessed peace and content of a good Conscience towards God, and a happy end of your Lives.

Your truly Loving Cozen,

Marlbrough.

This Letter to Mr. Glascock was never printed before, but is attested to be genuine in the following Specimen.

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My Lord Marlborough's Letter to Sir Hugh Pollard having been dispers'd throughout the Kingdom, this Remarkable Penitence of his Lordship was the Subject of general Discourse for a long time after, and 'tis not doubted but that his Lordship's Letter to Mr. Glascock (which was never printed but in this *Specimen*) will be as well received; and 'tis hoped, may have the same good Effect as the former had.

The Gentleman who hath communicated to us these Letters sent by the Earl of Marlborough to Sir Hugh Pollard and Mr. Glascock, is a Person of Quality, now living in London, and if any one hath the curiosity to be satisfied from his own mouth, about perfect certainty of the matters therein Related, if he repairs to Mr. Darker in Bull-head-Court, near Cripple-gate, he will be always ready to bring any Gentleman to speak with him for further confirmation.

It must needs be obvious to every considering Reader, that the same holy spirit who breath'd from the mouth of Solomon, the wisest of men, *That all things in this World are Vanity and Vexation of Spirit*, did make this Great Man sensible of the Truth thereof by his own Experience, and to express it accordingly; and how observable is it, that that very Truth which he so ingeniously confesses himself to have neglected and despised, did at last make an entire Conquest over him, and force him to submit, as it God would thereby let us see, that *though not many Noble, and not many Wise are called*, yet he does not leave the Gospel without a Testimony, even from such, but obliges them to confess, *That the Wisdom of this World is meer Foolishness with God*, which will appear yet more by the following Instances.

It's taken notice of that Sir * Alan Broderick, who was a Gentleman of Extraordinary Learning and Accomplishments, did own with much Contrition, that a Long Scene of his Life had been acted in the Sports and Follies of Sin, that he had sometime pursued a Pagan and abandon'd way, *Scepticism* it self not excepted, wherein the poinancy of his Wit, and the strength of his Reasoning, even in that very Argument, the using of which proclaims a man in the Language of the Holy Scriptures, a Fool, may have been the occasion of a great deal of mischief towards some that are already gone to their Accounts.

Yet some years before his Death, the bent and tendency of his Life and Actions was Devout and Religious, and in
his

* In Sir Alan Brodericks Funeral Sermon by Nathan Resbury Minister of Wandsworth, Decemb. 3. 1680.

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his *Private Conversation* with his Minister, he would alway be Discouraging some Cases of Conscience about Retir'd Closet-prayer, or the Nature and Necessity of *True Religion*—and in his last Sickness he thought himself under a mighty Incumbency to Pray, but was much harass'd and anxious what to do, because of his fear of not performing it, with all becoming Reverence and Seriousness.

For look you, saith he, *my Conscience is now as tender as wet Paper, torn upon every apprehension of the least guilt before God*—And as he had much studied the Nature of Repentance, he would frequently complain, That he had a great jealousy upon himself, lest he had not yet *conceiv'd an horror* answerable to his past Exorbitancies of Life, and had not made those smart and *pungent* Reflections upon himself, that might become one that had so long, and in such *Exalted Degrees* violated the *Laws of his Maker*, and made himself so Obnoxious to the Vengeance of his Judgment, and that if the *cutting off one of his Hands* with the other, were but a proper or likely way through the anguish of such a wound to give him a just horror for his sins, he would do that as willingly as he ever did any one Action that had given him the *greatest pleasure of Life*.—He also said that by the grace of God, he had such a *sense of the Conviction*, and folly, and unreasonableness of Sin, that no Argument, no Tentation should prevail upon him to do the like again.—Having taken notice that all my Lord Rochesters Religious breathings were accounted by some, the Raves and Delirancies of a sick Brain, he did resolve to have given the World a publick Account of the sentiments he had of Religion, both as to the Faith and Practise of it, but was prevented.

But the next instance of the E. of Rochester, is still more convincing, who as it appears by his *Funeral Sermon*, did with very much abhorrence exclaim against that absurd and *foolish Philosophy*, which the World so much admired, and was propagated by the late Mr. Hobbs, and others, which had undone him and many more of the best parts of the Nation.

My Lord Rochester being awak'd from his spiritual Slumber by a *pungent Sickness*, as appears by his *Funeral Sermon Preached by Mr. Parsons, August 9. 1680.*

Upon the Preachers first visit to him, *May 26.* My Sermon Lord thank'd God who had in *Mercy and good Providence* preached by sent him to him, who so much needed his Prayers and

* See my

Lord Ro-
chester's
Funeral

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Counsels, acknowledging how unworthily heretofore he had treated that *Order of men*, reproaching them that they were proud, and Prophesied only for rewards; but now he had learnt how to value them, that he esteem'd them the *Servants of the most High God, who were to shew to him the way to everlasting Life.*

At the same time, (continues our Author,) I found him labouring under strange trouble and conflicts of Mind, his Spirit wounded, and his Conscience full of terrors. Upon his Journey he told me, that he had been *arguing with greater vigour against God and Religion* than ever he had done in his Life time before, and that he was resolv'd to run them down with all the Arguments and Spite in the World; but, like the great Convert, *St. Paul*, he found it *hard to kick against the Pricks*, for God at that time, had so struck his heart by his immediate hand, that presently he *argued as strongly for God and Vertue* as before he had done against it; that God strangely opened his heart, creating in his mind *most awful and tremendous Thoughts and Ideas of the Divine Majesty, with a delightful Contemplation of the Divine Nature and Attributes, and of the Loveliness of Religion and Vertue.* I never, said he, *was advanc'd thus far towards happiness in my Life before*, tho' upon the commissions of some Sins extraordinary, I have had some checks and warnings considerable from within, but still struggl'd with them, and so wore them off again. The most observable that I remember, was this: One day at an *Atheistical meeting*, at a Person of Qualities, I undertook to manage the Cause, and was the *principal Disputant against God and Piety*; and for my performances, receiv'd the Applause of the whole Company, upon which my Mind was terribly struck, and I immediately replied thus to my self, *Good God! That a man that walks upright, that sees the wonderful Works of God, and has the uses of his Sense and Reason, should use them to the defying of his Creator!* But tho' this was a good beginning to my Conversion, to find my Conscience touch'd for my sins, yet it went off again: Nay, all my Life long, I had a secret value and reverence for an honest man, and lov'd morality in others. But I had form'd an odd Scheme of Religion to my self, which would solve all that God or Conscience might force upon me; yet I was not over-well reconcil'd to the business of Christianity; nor had that Reverence for the Gospel of Christ as I ought to have

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have, which estate of Mind continu'd till the 53d. Chapter of *Isaiah* was read to him, and some other portions of Scripture, by the Power and Efficacy of which Word, assisted by his Holy Spirit, God so wrought upon his heart, that he declar'd that the *mysteries of the Passion* appear'd so clear and plain to him, as ever any thing did that was represented in a Glass, so that that joy and admiration which possessed his Soul upon the reading God's Word to him, was remarkable to all about him; and he had so much delight in his Testimonies, that, in my absence, he begg'd his Mother and Lady to read the same to him frequently, and was unsatisfied notwithstanding his great pains and weakness, till he had learn'd the 53d. of *Isaiah* without Book.

At the same time discoursing of his Manner of Life from his Youth up, which all men knew was too much devoted to the service of Sin, and that the Lusts of the Flesh, the Eye, and the Pride of Life had captivated him, he was very large and particular in his acknowledgments about it; more ready to accuse himself than any one else could be, publicly crying out, *O blessed God! Can such an horrid Creature as I am, be accepted by thee, who has denied thy Being and condemn'd thy Power; asking often, Can there be mercy and Pardon for me? Will God own such a Wretch as I?* and in the middle of his Sickness said, *Shall the unspeakable joys of Heaven be conferr'd on me? O mighty Saviour, never but through thine Infinite Love and Satisfaction: O never, but by the purchase of thy Blood;* adding, that with all abhorrence he did reflect upon his former Life, that sincerely and from his heart he did repent of all that folly and madness which he had committed. He had a true and lively sense of God's great Mercy to him in striking his hard heart, saying, *If that God who died for great as well as lesser Sinners, did not speedily apply his infinite Merits to his poor Soul, his wound was such as no man could conceive or bear; crying out, That he was the vilest Wretch and Dog that the Sun shined upon, or the Earth bore; That now he saw his Error in not living up to that Reason which God endued him with, and which he unworthily vilified and condemned; wish'd he had been a starving Leper crawling in a Ditch; that he had been a Link-Boy or a Beggar; or for his whole life time confin'd to a Dungeon, rather than thus to have sinned against God.* How remarkable was his Faith in a hearty embracing and devout Confession of all the Articles of the Christian Religion

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ligion, and all the Divine Mysteries of the Gospel, saying, that that absurd and foolish Philosophy which the World so much admir'd, propagated by the late Mr. *Hobs*, and others, had undone him and many more of the best Parts of the Nation. He cast himself entirely upon the mercies of *Jesus Christ*, and the Free-Grace of God, declared to repenting Sinners through him, with a thankful Remembrance of his Life, Death and Resurrection, begging God to strengthen his Faith, and often crying out, *Lord, I believe, help thou mine unbelief.*

His mighty love and esteem of the *Holy Scriptures*, his resolutions to read them frequently, and meditate upon them if God should spare him, having already *tasted the good Word* ; for having spoken to his heart, he acknowledged all the seeming absurdities and contradictions thereof, fancied by men of corrupt and reprobate Judgments were vanished, and the Excellency and Beauty appeared, being come to receive the Truth in the love of it.

How terribly did the Tempter assault him by casting upon him wicked and lewd imaginations, *But I thank God*, said he, *I abhor them all, and by the power of his grace, which I am sure is sufficient for me, I have overcome them* ; 'tis the malice of the Devil because I am rescued from him ; and the goodness of God that frees me from all my spiritual enemies — He was greatly rejoiced at his *Ladies Conversion from Popery*, which he called, a *Faction supported only by Fraud and Cruelty*. He was heartily concerned for the pious education of his Children, wishing that his Son might never be a *Wit*, that is, as he explain'd it, *One of those wretched creatures who pride themselves in abusing God and Religion, denying his Being or his Providence* ; but that he might become an honest and a religious Man, which could only be the support and blessing of his Family. He gave a strict charge to those persons in whose custody his Papers were to burn all his prophane and lewd Writings, as being only fit to promote Vice and Immorality, by which he had so highly offended God, and shamed and blasphemed that holy Religion into which he had been baptized ; and all his obscene and filthy Pictures which were so notoriously scandalous. I must not pass by his pious and most passionate exclamation to a Gentleman of some Character who came to visit him upon his Death-Bed. *O remember that you condemn God no more ; he is an avenging God, and will visit you for your sins ; will in mercy,*
I hope,

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I hope, touch your Conscience sooner or later, as he has done mine. You and I have been Friends and Sinners together a great while, therefore I am the more free with you. We have been all mistaken in our Conceits and Opinions. Our Persuasions have been false and groundless, therefore God grant you repentance. And seeing him again next day, said to him, 'Perhaps you were disobliged by my plainness to you yesterday, I spake the words of truth and soberness to you, and striking his hand upon his Breast said, I hope God will touch your heart.

He commanded me, (continues our Author) to Preach abroad, and let all men know, if they knew it not already, how severely God had Disciplin'd him for his sins, by his afflicting hand; that his Sufferings were most just, tho' he had laid ten thousand times more upon him; how he had laid one stripe upon another because of his grievous provocations, till he had brought him home to himself; that in his former Visitations he had not that blessed Effect he was now sensible of. He had formerly some loose thoughts and slight resolutions of reforming, and designed to be better, because even the present consequences of sin were still pestering him, and were so troublesome and inconvenient to him, but now he had other sentiments of things, and acted upon other Principles. He was willing to die, if it pleased God, resigning himself always to the Divine Disposal; but if God should spare him yet a longer time here, he hoped to bring Glory to the Name of God in the whole course of his Life; and particularly, by his endeavours to convince others, and to assure them of the danger of their condition if they continued impenitent, and how graciously God had dealt with him. —

The time of his Sickness and Repentance was just nine Weeks, in all which time, 30 hours about the middle of it excepted, wherein he was delirous, he was so much Master of his Reason, and had so clear an understanding, that he never dictated, or spake more composed in his Life. Three or four days before his Death, he had Comfortable Persuasions of God's accepting him to his Mercy, saying, 'I shall Die, but Oh, what unspeakable Glories do I see? What Joys beyond Thought or Expression am I sensible of? I am assured of God's mercy to me, through Jesus Christ. O! how I long to die, and to be with my Saviour.

His

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His Dying Remonstrance.

*The Lord
Roche-
ster's dying
Remon-
strance.*

"For the benefit of all those whom I may have drawn
"into sin by my example and Encouragement, I leave to
"the World this my *last Declaration*, which I deliver in
"the presence of the great God, who knows the Secrets
"of all Hearts, and before whom I am now appearing to
"be Judged.

"That from the *bottom of my Soul* I detest and abhor the
"whole Course of my former wicked Life, that I think I
"can never sufficiently admire the Goodness of God who
"has given me a lively sense of my pernicious Opinions
"and vile practices by which I have hitherto Liv'd with-
"out hope, and without God in the World; have been
"an open Enemy to Jesus Christ, doing the *utmost despite*
"to the *holy Spirit of Grace*, and that the greatest Testimo-
"ny of my Charity to such is to warn them in the name
"of God, and as they regard the welfare of their im-
"mortal Souls, no more to deny his being, or his pro-
"vidence, or dispise his Goodness, no more to make a
"mock of Sin, or condemn the pure and excellent Religion
"of my ever Blessed Redemer, thro' whose Merits alone
"I, one of the *Greatest of Sinners*, do yet hope for
"Mercy and Forgiveness. *Amen.*

Declared in the presence of

Anne Rochester,
Rob. Parsons.

J. Rochester.

To this we shall add two *Penitential Letters*, the one of
Sir Duncomb Colchester, late of *Westbury* in *Gloucestershire*, a
Gentleman well known to have been a person of *Wit and*
Parts, whose *Repentance and Reformation* may deserve a
more *perticular Relation* then is proper for this place and
occasion. For the truth and certainty of it, that is beyond
all doubt, there being *Copies* of it in many hands both in
City and Country *long before his Death*, and seen and per-
used by his acquaintance, and by diverse persons of quali-
ty, who visited him here in Town but *little before he*
died. &c. He continued his *Repentance and Resolution* to the
the

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the last, often and very freely declaring upon all occasions the *Horror he had suffered in his Soul*, for his sinful life past far exceeding all that he suffered in his Body, which was very great ; his sense of the *Wonderful Mercy* of God to him ; and that he would die rather than commit the least wilfull Sin. He dyed 25th. May, 1694. in his return from London toward Gloucestershire.

Sir Duncomb Colchester's Penitential Letter.

Gentlemen and Friends,

Since it hath pleased Almighty God of his *Sir Dun-*
great and undeserved Mercy and Good-*comb Col-*
ness to bring me, one of the *chiefest of Sinners*, *chester's*
by a long and sharp Visitation, to a sense of *penitential*
my Sins, (for which with all Humility of *Letter.*
Soul I adore and praise him) it is a Duty I
know incumbent on me, as ever I hope for
his Pardon and Forgiveness, to do what in
me lyes to bring Honour to his Holy Name,
to make Reparation for the Mischief I have
done by my former vitious Life, and anti-
dote as far as I can, the Poyson which my
Example has shed round about me : In order
whereunto, I do hereby *Declare*, that I am
heartily sorry for all the Sins of my past life,
the remembrance whereof, however pleasant
they formerly seemed to be, is now Grief
and Bitterness to my Soul. More particu-
larly, that I may take shame to my self, I
do with the deepest sorrow lament my *Ri-*
ing and Drunkenness, my Chambering and Wan-

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tonness, those daring and presumptuous Sins which had so long dominion over me: I do also most heartily lament that great sin which I was so frequently guilty of, of *encouraging and drawing others to Excess*, which has made me partaker (O sad thought!) of other Mens sins, and lyable to answer for more than mine own: I am sensible, that as it hath been my Practice, so it is still of too many Gentlemen; and that they, as I did, reckon *excessive Drinking* so far from a Fault, as to be rather one of the best Indications of a hearty Respect and true Affection to the Persons they entertain: But O false Love! O treacherous Friendship! to receive their Friends *Men*, and send them out of their Houses *Beasts*. I wish from the bottom of my Soul, that any thing I could say, would make all those, whose Consciences accuse them of Guilt in this particular, to loath and abhor this wicked Practice as I do. And I do also heartily lament my great *Neglect of putting the Laws in execution* against common Drunkards, Swearers, and such like scandalous Sinners; and do earnestly *beseech* all such as are in Authority, and whose business it is to see the Laws executed, if any such come to hear this Paper read, that they will be more careful in that particular, and consider, that as their Power is a Talent entrusted in them, whereof they must give a strict Account to their heavenly Lord, so by their being duly conscientious in the discharge of their Duty herein, we may hope for a *Reformation* amongst us, and then with confidence

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expect *God's Blessing* to rest upon us. And as I abhor my self for my Neglect in this particular now mentioned, and all my great sins and Provocations against an Infinite Majesty, so I do farther hereby declare my full *Purpose and Resolution*, if it shall please Almighty God (with whom all things are possible) to restore me to Health, or prolong my days, by his special Grace and Assistance (without which I shall be able to do nothing) to lead a New Life in all Holy Obedience to his Will and Commands ; and desire that this *Declaration* of mine, if I fail to do so, may be produced as a Testimony against me, to my Shame and Reproach. But since my Recovery is very uncertain, and what I have the least reason in the world to hope for, being heartily desirous to do what good I can in the Circumstances I am in, I do hereby earnestly *warn and beseech* all Sinners, especially those whom my Example has at any time encouraged, (the remembrance whereof still fills me with shame and sorrow) to repent of all their sins and provocations, lest God's Vengeance overtake them in their Security, and there be no Remedy. And I beseech them farther to take Notice, that if this Warning be slighted, the wilfull neglect and Refusal thereof will at last be charged upon them as a heinous Aggravation of all their Sins they shall hereater commit, will encrease their Condemnation, and make their Doom more dreadful and terrible : But that it may have a contrary effect, and be a means to reduce 'em from their Sins to a Holy and Religious Life, that so their Souls may be
saved

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saved in the great Day of the Lord, is the earnest desire of their

Languishing and sorrowful Friend,

Duncomb Colchester.

Who desires this may be read in the Parish-Churches of Michel Dean and Westbury, and shewn to such Gentlemen, Friends, and others, as may bring God most Glory.

Nov. 1693.

Signed and Delivered
in the presence of
several of his
Friends.

*The remarkable peni-
tence of J.
H.*

The other Letter is written by a Woman, and one of inferior quality in the World, but not at all inferior in her Repentance. It was that, and the Grace of God in her Heart, which moved her to do it long before it was done; and it was the pure effect of that, when at last it was done; and all her own composeure, we are assured by a credible person who hath most reason to know it, who gave her absolution, approved her purpose in it, and perused it when she had done it; and hath seen other Letters of her writing, by which he could easily discern the Composure of this, if there had been any other hand in it, or any reason to suspect it. It is published with her consent, who is very ready to embrace any Motion tending to the Honour and Service of God or her own Humiliation. Her Letter was directed to Mr. ——— Minister in Portsmouth, and is as follows, viz.

Reverend Sir,

I Have put Pen to Paper, humbly beseeching you to hear me of your Charity a few Words. The Enemy of my Soul hath raised many

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many Objections to hinder my *intended purpose*; and I have been almost perswaded to give it over; but now having the advice of a Pious *Holy Minister* of God, who says it may be of great use, I desire to take shame to my self, and to give Glory to the Majesty of Heaven, who in great *Love and Pity* hath pluckt me as a Firebrand out of the Fire, and I am this day a *Living Monument of Mercy*. I cannot but be grieved at the many sad Examples I have given at *Portsmouth*. My Sins have encreased the heap of the publick Impieties, and made them cry the louder to Heaven for Vengeance both there and here too. It is very meet, right, and my duty to confess to the Glory of God and Praise of his Grace, my crying sins committed in that place, that some of my *Companions in evil may hear and fear, and do no more such wickedness*. About 9 or 10 years agoe, I came a young Woman (if I deserve that name) to P——, my Husband Cook of a Ship in that Harbour, a very ill Husband, (no excuse for me) Almighty God did suffer *two sinners to come together to plague one another*; and whilst he acted the part of a Drunkard, with shame and confusion of face be it spoken, I acted the part of a Harlot, giving my self over to work all *uncleanness with greediness*; inso-much that my very Name was a Proverb of Reproach to all Civil Women. Two or three years I lived openly scandalous, and then it pleased the Almighty to visit me with a sore fit of Sicknes, even to the loss of my Limbs for a Season; at which time I did beg of God to restore me to my Health, and did faithfully promise never more to *defile my Marriage Bed*;
and

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and the Lord was intreated at that time also ; and hath added to my life these remaining years. Some time after, it pleased the All-wise Providence to make me a *Mother*, I was very thankful for the Mercy, and was much reclaimed, and I was in some measure convinced of the great *Evil of sin*, and did put pen to paper with intent it should come to the Ministers hand ; but the Enemies of my Soul prevented and hindred that reasonable design, and I was again lull'd to sleep in the Bed of Carnal Security ; where I continued three or four years with little Interruption ; in which time I buried my Husband and two Children. After this I was in danger of being as *bad* as ever, living at *Service* in the very *midst of Temptation* at *Portbridge*. I continued there but a short space, for the good hand of Providence brought me to *London*, where I had time and opportunity to reflect upon my ill spent life. *O that I might improve the mercy ! O that I could tell you what God hath done for my Soul ! He hath brought me out of Darknes into his marvellous light : O that I could prevail with my Companions in evil to seek the Lord while he may be found, and call upon him while he is near !* Some of them are old Sinners, *grey hairs* are upon them, and they know it not, I could be content to stand in a *white sheet* in your Church if I might but prevail with any one Soul to see the heinousness of my sin : Nay, I could be content to be *stoned* without the walls of the *Garrison*, so I might but be a means of the Conversion of any one Sinner. *O that I could write these Lines with my purest Blood !* I am grieved for the Dishonour I have done to God by my *abominable sin*, and heartily wish my *Head were*
Waters

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*Waters and mine Eyss were a Fountain of Tears
that I might weep day and night for abusing mercy.*

O Sir, you live in a place relating to *Sodom*,
cry aloud, spare not to tell the Flock over
which the Holy Ghost hath made you Over-
seer, their Sins, and my Companions in evil
their Sins. The Lord is coming to reckon with
the Nations, and with you: God grant you may
be found among the Faithful Shepherds watch-
ing them and giving them their meat in due Sea-
son. I humbly beg your Blessing, desiring to be
remembered in your Prayers; and I humbly beseech
the Almighty, that this *poor paper* may have its
designed effect, that God may be glorifi'd, and
our Souls saved in the day of the Lord Jesus,
Amen and Amen.

J. H.

Jan. 22. 169³₄

To this *SPECIMEN* we designed to have added several other Remarkable Instances of this nature *never yet in Print*, but for want of room cou'd not insert 'em here —

But though this *Specimen* will not allow of *instances under every head*; (for if it wou'd, we had added *Specimens* upon the *Works of Nature and Art*, as we have done here upon *Providence*, having prepared materials for that end); yet by what is here exhibited, the ingenious Reader may easily perceive the usefulness of our design; and as a farther Evidence thereof, we shall only add, That under the Head of [*Attestations given to Religion by dying Princes,*] who acknowledg'd the same to be preferable to all things else: We shall (from the best Authorities) Record the *last sayings* of our never enough Lamented Sovereign, the late *Q. Mary*, as a Noble Testimony to Religion, from one whose Parts and Endowments were as *high as her Dignity*, as if Providence would not leave the prophane Age room to say that Religion was only pretended to by the *mean and ignorant*, but convince them by the dying Breath of a Princess every way so Glorious and Great.

N

Under

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Under the Head of [*Signal Deliverances*] we doubt not but the Reader will easily be convinc'd that the *Relation* of the *Miraculous Deliverance* of the Protestants in Ireland, from the Cruelties of Q. Mary I. As also the Account of Sir Henry Wyatt's wonderful Preservation in the Tower, will deserve a place; the First being Attested by Bishop *Usber*, and delivered to the Publisher by a *Person of Quality*, now living in London; (and is wholly omitted by Mr. Fox in his *Acts and Monuments*,) and the other being drawn up by a *Learned Gentleman*, and never Printed before.——Of these things we shall treat more at large in the *Body of the Work*, but think this sufficient to whet the Readers Curiosity, and to give him a *tast* of what Entertainment he is to expect under *other Heads*, as well as these mentioned.——



BOOKS

BOOKS lately printed for John
Dunton.

AN *Essay upon the Works of Creation and Providence*, being an introductory Discourse to the [*History of Remarkable Providences*] now preparing for the press: To which is added a *SCHEME* of the said Undertaking, — as also a further *SPECIMEN* of the Work it self, in which is inserted the *Penitential Letter* written by Sir *DUNCOMB COLCHESTER* (late of *Westbury in Gloucestershire*) with other remarkable *Instances* of that Nature. Price bound 2 s.

The *History of all Religions in the World*, from the Creation down to this present time, in 2 parts; the first containing their *Theory*, and the other relating their *Practices*, both Written by *W. Turner*, M. A. and Vicar of *Walberton in Sussex*.

Some Remarkable Passages in the Life and Death of her late Majesty not hitherto made publick, as they were delivered in a Funeral Oration, pronounc'd by Publick Authority, in the Hall of the most Illustrious States, upon the Day of the Royal Obsequies, *March 5. 1695.* By *Francis Spanheimius*, F. F. chief Professor of the *Academy of Leyden*, Done into *English* from the *Latin Original*.

A Sermon upon the Death of the Queen of England, Preach'd in the *Walloon Church* at the *Hague*, *Feb. 6. 1695.* upon these words, *Acts. 9. 36, 37.* *There was at Joppa a certain Disciple whose name was Tabitha, which signifies Dorcas, who was full of Good Works and the Alms which she did. It happen'd in those days that she fell sick and dy'd.* By *Isaac Claude*, Minister of the *Walloon Church*. Done into *English* from the Second Edition Printed in *French*.

Lachrymæ Sacerdotis. A *Pindarick Poem* Occasion'd by the Death of that most Excellent Princess, our late Gracious Sovereign Lady, *Mary the Second*, of Glorious Memory. By *Henry Park* Curate of *Wenworth in Yorkshire*.

The first and second Volumes of, the *French Book of Martyrs*,
N 2 publishe

Books lately Printed

Published in *English* with her Majesties Royal Priviledge, price 20 s. ——— *The Third and Fourth Volumes*, containing all the *Persecutions* of *Lewis* the fourteenth, will be also done into *English* soon after the said Volumes are publish'd in *Holland*.

The Tigurine Liturgy, published with the aprobation of Six Reverend Bishops.

Dr. Burtbogg's Essay upon Reason and Nature of Spirits dedicated to Mr. *Lock*. Price 2 s. 6 d.

The Works of the Right Honourable Henry late L. *Delamere*, and Earl of *Warrington* containing his Lordships advice to his Children, several Speeches in parliament, &c. with many other occasional Discourses on the Affairs of the two last Reigns being Original Mannscripts written with his Lordships own hand, never before printed, price bound 5 s.

Malbranch's Search after Truth, compleat, in Two Volumes, in *Octavo*. — *The Second Part* of this work was lately published, to which is added the Author's Defence against the Accusations of Monsieur *de la Velle*; also the Life of Father *Malbranch*, of the Oratory at *Paris*; with an Account of his Works, and several particulars of his controversie with Monsieur *Arnaud*, Dr. of *Sorbon*, and Monsieur *Regis*, Professor in Philosophy at *Paris*. Written by Monsieur *Le Vassor*, lately come over from *Paris*: both Volumes done out of *French* from the last Edition by Mr. *Sault*, Author of the New Trestise of *Algebra*, both Volumes 10 s.

Bishop Barlow's Genuine Remains, containing near an hundred distinct subjects, Theological, Philosophical, Historical, &c. Published from his Lordship's Original Papers, by Sir *Peter Pett*, Kt. Advocate General for the Kingdom of *Ireland*. Price bound 6 s.

Dr. Becker's Examination of the common Opinions concerning Spirits, Apparitions, their Nature, Powers Administration and Operations; as also the Effects men are able to produce by their Communication.

Casuistical Morning-Exercices, the 4th. Volume; by several Reverend Divines in and about *London*, price bound 6 s.

The Tragedies of Sin Contemplated in the Fall of Man, the Ruin of the Angels, the destruction of the Old World, the Confusion of *Babel*, and Conflagration of *Sodom*; by
Stephen

for John Dunton.

Stephen Jay, Rector of Chinner in Oxfordshire. price 2s. 6d.

A Practical Discourse on Thes. 4. 7. by John Brandon,
Rector of Finchamsted.

A Treatise of Fornication, by William Barlow, Rector of
Chalgrave.

The Divine Captain Characteriz'd, in a Sermon Preached
by Edm. Hickeringal, Rector of *All Saints in Colchester.*

The Frailty and Uncertainty of the life of Man, delivered
in a Sermon at the Funeral of a Person that died suddenly,
by the Reverend Mr. W. Bush.

A Practical Discourse upon Col. 3. 5. by R. Carr, Vicar
of Sutton.

Dr. Singleton's Practical Discourses upon 1 John 12. 28.

An account of the Conversion of Theodore John, a late Teach-
er among the Jews.

Heads of Agreement assented to by the United Ministers,
price 4 d.

The Countries Concurrence with the London united Mini-
sters, by Mr. Chandler, price 1 s.

The Life of the Reverend Mr. Thomas Brand, written by
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